

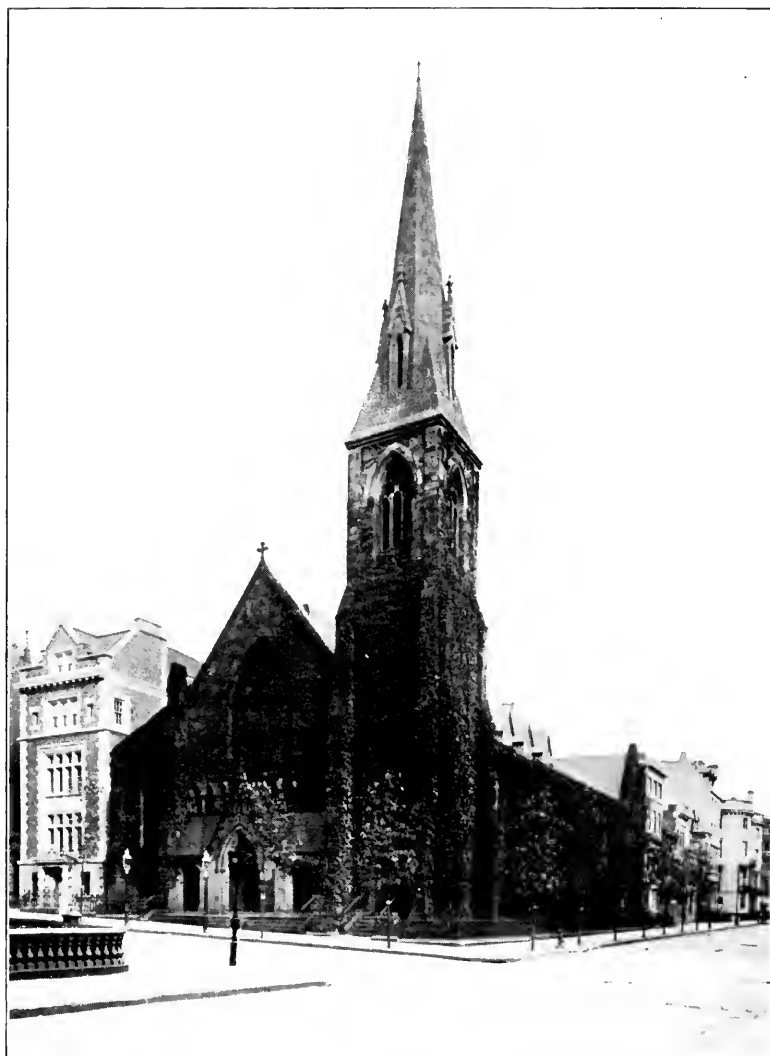
HISTORY OF
THE PARISH OF
THE INCARNATION

NEW YORK CITY





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History of the Parish of the
incarnation, New York City, 1852



CHURCH OF THE INCARNATION AND RECTORY, 1912

HISTORY OF THE

NEW YORK CITY

1852-1912

BY

J. NEWTON PERKINS

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FRANCIS LYNDE STETSON

THE CORPORATION, 1912

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INTRODUCTORY

THE Parish of the Incarnation has had an interesting, rather than an eventful, existence. It had its beginning at a period of ecclesiastical life when there was much distraction throughout the Church in this country as a result of the Tractarian movement in England, and the teachings of the Tübingen School in Germany. Religious life, moreover, was at a low ebb, in a diocese without a bishop.

Throughout its history, the parish has maintained a conservative position, steadfastly adhering to the "faith once delivered to the saints," and holding staunchly to the doctrines of "Evangelical truth and Apostolic order."

For the occurrences of parish life herein recorded the writer is indebted largely to the co-operation of the family of the Rev. Dr. Montgomery, and to Mrs. Max Kellner, the widow of the Rev. Dr. Brooks. The rectorates of these two pastors have covered more than half the period of the existence of the parish.

To the Rev. Dr. Stewart Means, a personal friend of the first rector; to many members of the present congregation; to the librarians both of the General Theological Seminary and the New York Historical Society, grateful acknowledgment is made for valuable assistance rendered.

In the preparation of this history, initiated and sustained by the senior warden of the parish, it was

deemed advisable not to break the continuity of the narrative by introducing therein the biography of each rector, but to place these in another part of the book. Following the historical section there will be found brief biographical sketches of the rectors, and of many of the earlier vestrymen, and also photographs of men who have been prominently associated with the parish during the past sixty years.

J. NEWTON PERKINS.

New York, November, 1912.

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PART I

History

CHAPTER I

THE BEGINNING OF THE WORK

THE parish of the Incarnation, New York, owes its inception to the missionary zeal of the congregation of Grace Church, under the rectorship of the Rev. Dr. Thomas House Taylor. In order to understand the relation between mother and daughter, it will be necessary to briefly relate an incident connected with Grace Church.

Early in the year 1804 a few members of Trinity Parish purchased from a German congregation a small frame church building situated on the corner of Broadway and Rector Street, south of Trinity Church, opposite the graveyard. In 1808 a separate parish was organized called "Grace," under the rectorship of the Rev. Dr. Nathaniel Bowen, who was consecrated bishop of South Carolina in 1818. Dr. Taylor became rector in 1834, and died in 1867.

Having occupied this building for nearly forty years and realizing that the population of the city was steadily moving northward, Grace corporation sold it for \$65,000 in 1845, and purchased ground as a site for its new church at the northeast corner of Broadway and Tenth Street at the point where Broadway takes a turn to the northwest.

A Gothic church of stone was built on this new site, and opened for divine service in 1846. At that period Grace Church was one of the most beautiful of all build-

ings in the city, and was a conspicuous object at the head of the great thoroughfare of the metropolis.

The solid brown-stone spire of Trinity Church at the southern end of Broadway and the graceful open-work, white wooden spire of Grace at its northern end stood in marked contrast.

The congregation of Grace Church had no sooner occupied its new building than the rector encouraged his people to make provision for the rapidly increasing population farther north, east of Union Square. This attractive pleasure ground had but recently been opened to the public. It was enclosed by an ornamental railing on a stone coping, and beautified by shade trees and flowers, making it an attractive play-ground for children, and a much frequented resting place during the summer months for dwellers in the vicinity.

On the day of consecration of the new Grace Church, March 7th, 1846, the Rev. Dr. Taylor preached; and, having spoken of the work of the parish during forty years past, said:

“You have indeed provided for yourselves, and for the deathless spirits of your little ones, this place of prayer in all of its soothing and subduing associations of solemnity and beauty; and now I have come to persuade you to go on and provide for the spiritual and eternal wants of the poor, whom God has commanded to be always with you. My object is to ask you—(and I am made bold by the consideration that I have never yet asked anything and have been refused by you), my object is to ask of you to give me the means of building, and preparing for the most efficient and the most immediate operation, Grace Church Chapel, a church in which the Word and sacraments shall be administered according to our forms, and

the sittings shall always be free to all who will use them for their souls' good. My brethren, how graceful, how complete, how entirely satisfying to the heart of the philanthropist and the Christian, will be such a conclusion to this our noble beginning! Can anyone doubt as to his duty in this matter, when I tell him that we are at this moment surrounded by more than two hundred thousand souls, who are without any possible means of religious instruction and comfort?"

The response to this appeal was most liberal, and the collection, then taken, formed the nucleus of a fund to purchase building lots for the new mission chapel of Grace.

In the congregation of Grace Church at this time was a young man from Philadelphia, who listened with interest to the earnest appeal of Dr. Taylor, and contributed to the collection, which was appropriated to the building of a mission chapel at Twenty-eighth Street and Madison Avenue. That chapel within a few years became the Church of the Incarnation, and the young man eight years later was its honored rector, Henry E. Montgomery.

Dr. Taylor subsequently appointed from his parishioners a committee of six to organize and superintend the management of this mission. On May 17th, 1850, this committee met in the rectory of Grace Church, and prepared a communication to the vestry, asking the corporation of Grace parish to take title to the land on which a small chapel had been erected on the northwest corner of Madison Avenue and Twenty-eighth Street; "and to hold, manage and dispose of the same for the uses for which the chapel was designed, in such way as in their judgment they may deem best."

Messrs. Bradish and Van Wagenen, together with the rector, were appointed to confer with the committee of six relative to the above petition. The Rev. Henry M. Denison was at that time missionary in charge of the Chapel of Grace.

In June following, this statement as to the organization of the mission was submitted to the vestry:

The undersigned, a committee of the friends and founders of the Chapel of Grace in the State of New York, at the request of the Committee of the Vestry of Grace Church (lately appointed to confer with the undersigned in relation to the application made to the Vestry to permit the said chapel to be conveyed to the corporation which they represented), take leave to present the following statement of the origin and objects of the Chapel of Grace, and of the manner in which it is proposed that those objects shall be carried out.

Shortly prior to the consecration of Grace Church it was suggested to the rector that inasmuch as some ample provision was much needed in the city of New York for those of our communion whose means would not enable them to incur the expense necessary for their accommodation in most of our churches it became highly desirable that something should be done, in some measure, to supply this want; and for that purpose they recommended that the members of the congregation of Grace Church should, by voluntary contributions, raise a sum sufficient for the purchase of a suitable site, and the erection thereon of a building, to be known as the Chapel of Grace; the sittings in which should be either free, or if deemed advisable rented at very moderate rates; and which chapel should be devoted to the service of Almighty God, according to the doctrines and usages of the

Protestant Episcopal Church in the United States of America.

To this end contributions have been received, now amounting to the sum of \$14,170. With these means a site for the said chapel, consisting of three lots of ground on the northwest corner of Madison Avenue and Twenty-eighth Street, has been purchased, and a neat and tasteful building erected thereon, which is now near its completion. The sum still wanting to complete the building and supply it with an organ and the furniture suitable for its use, amounts to about \$6,000.

It is believed that the intentions of those who have thus contributed to this good work will be most effectually carried out and realized, if the care and management of the chapel be entrusted to the vestry of Grace Church. This conviction has induced the present application. It is desired that the chapel be appropriated to the use of such congregation as the said vestry may deem proper; that such congregation have the selection of their own minister, subject, however, to the approval of the rector, for the time being, of Grace Church; that the officiating minister shall be supported, and that all current expenses incident to the use of said chapel, and the provision for insuring the same and keeping it in repair, be borne by such congregation; that the sittings shall be free, or rented only at such moderate rates that the revenue arising therefrom shall not exceed an amount sufficient for the above purposes.

* * * * *

The undersigned request that the vestry will be pleased, as early as may be, to signify their acquiescence in this desire of the friends and founders of the Chapel of Grace, by allowing the title thereto and this site to be vested in the corporation of Grace

Church, in full confidence that the design of its founders will thereby be most effectually carried out and their objects accomplished.

New York, June 4th, 1850.

(Signed)	David Austen	}	Committee
	John David Wolfe		
	W. A. Spencer		
	H. D. Aldrich		
	Edward Jones		

Isaac A. Johnson, Clerk.

The site selected for the chapel was in a sparsely settled district, a short distance north of Madison Square. Where the old Boston Road met the Bloomingdale Road there had lain for many years a broad area of waste land, used successively as potter's field, a parade ground for the militia and a site for the House of Refuge. During the mayoralty of James Harper, in 1847, this dreary region was cleared of squatters, the grounds beautified and made into an attractive park, and given the name of Madison Square. In 1852 the chief house in that locality was the little white cottage of Corporal Thompson at the corner of Broadway and Twenty-third Street. The trend of population was to the north and west, along Fifth Avenue and Broadway, where the houses of wealthy citizens were being built. The east side of the city, above Seventeenth Street, had not been fully built up at that time, although around Union Square there were a few first-class dwellings. Farther east, on Fourth Avenue, were the tracks of the Harlem Railroad, and these together with small underground streams of water from the surrounding hills, made the locality undesirable for residence.

When this Chapel of Grace was builded, it had for its neighbor on the south corner of Twenty-ninth Street a

church belonging to the Presbyterians, of which the Rev. W. Bannard was minister. In 1863 this building was purchased by the Rutger Street Presbyterian Church, which at that time was located in Henry Street.

St. Stephen's Roman Catholic Church, a small building, was in Twenty-eighth Street, east of Madison Avenue. In 1850 the Rev. Dr. George H. Houghton built a chapel on the north side of Twenty-ninth Street, between Madison and Fifth Avenues, which gradually developed into the present picturesque Church of the Transfiguration. Dr. Houghton said that "the view was unbroken from Madison Square below to Murray Hill above; a crude unpromising outlook, with little promise of what followed."

The chapel erected by Grace Church was Gothic in design, cruciform in shape, and built of rough brown stone, with sand-stone trimmings; covering seventy-four feet on Madison Avenue, and ninety-five feet on Twenty-eighth Street, having a tower at the south corner. The finish of the interior was in oak, with carved beams supporting the roof. There were no galleries in the building, but a small choir-loft was over the entrance at the east end. The basement, used by the Sunday-school, was reached by a flight of steps from Twenty-eighth Street.

A plan of the interior of the church, furnished by a former parishioner, shows an elevated platform at the west end, upon which stood an oak Communion table and four chairs, within the space behind the chancel rail. Outside of this rail was the pulpit, at the head of the centre aisle; on its left side was the font, and on the right side the reading desk. Four small lancet windows pierced the west wall, above the Communion table. The nave provided sittings for about four hundred persons.

Stained glass windows, on the north and south sides of the church, and one large one at the east end, afforded ample light. The transepts were shallow, and contained only a few pews. The vestry room was near the north transept.

On July 2d, 1850, the vestry of Grace Church granted the request of its special committee, and directed that the title to the property in Madison Avenue be vested in the corporation of Grace Church; also, on motion of Mr. Austen, the sum of \$6,000 for the purpose of finishing and completing the chapel, and paying outstanding demands, was to be obtained by a mortgage on the property.

On November 25th, 1850, the Rev. Edwin Harwood, rector of St. James' Church, Hamilton Square, New York, was elected assistant minister of Grace Church, without salary, and to him was committed the spiritual care of the congregation worshipping in the chapel.



Edwin Harwood

CHAPTER II

THE HARWOOD PERIOD

1852-1854

AS the work continued to prosper under the ministrations of the Rev. Mr. Harwood, sustained financially by many church people in the neighborhood, the congregation took steps to become an independent body.

A communication was therefore sent by them to the vestry of Grace Church, asking whether it would be agreeable to that corporation to allow a separation of the mission from the mother church; and to ascertain upon what terms they could organize as a separate congregation. This communication was referred to the rector and Mr. Bradish, as a committee with power, to confer with a committee representing the mission congregation.

The mission committee having received permission to form a separate organization, a meeting of those worshipping at the chapel was held on Monday, April 19th, 1852, for the purpose of forming a new parish. The following is the certificate of incorporation:

To all whom these presents may concern: We, whose names are affixed to this instrument, do hereby certify that on the 19th day of April in the year 1852, the male persons of full age worshipping in the Chapel of Grace in the City and State of New York, in which congregation divine worship is celebrated according to the rites of the Protestant Episcopal Church in

the State of New York, and not already incorporated, met at the place of worship aforesaid for the purpose of incorporating themselves as a religious society, under the Act of Legislature of the State of New York, and in pursuance of notice duly given to the said congregation in the time of morning service, on two Sundays previous to such meeting, that the male persons of full age belonging to said congregation would meet at the time and place aforesaid, for the purpose of incorporating themselves and of choosing two Church wardens and eight vestrymen. And we further certify that the Rev. Edwin Harwood, being officiating minister of said congregation, presided at the said meeting; and we further certify that at the said meeting Murray Hoffman and Christopher S. Bourne were duly elected Church wardens of said congregation and church, and that John Davenport, W. C. Dayton, A. G. Thorp, H. B. Cook, C. H. Smith, Samuel Sparks, F. W. Tomkins, and Joseph Tucker were duly elected vestrymen.

That Tuesday in Easter week was by the said meeting fixed on as the day on which the said offices of Church warden and vestryman should annually thereafter cease, and their successors in office be chosen, and that the said meeting determined and declared that the said church and congregation should be known in law by the name of "the Rector, Church Wardens and Vestrymen of the Church of the Incarnation of and in the City and County of New York."

In testimony whereof we the said Edwin Harwood who presided at the election aforesaid of Wardens and Vestrymen, and W. A. Ellery and F. W. Tomkins who were present and witnessed the proceedings aforesaid, have hereunto subscribed our names and affixed our seals this 19th day of April, A. D. 1852.

In the presence of R. H. Bourne and Leland Crandall.

The senior warden was the eminent jurist, Hon. Murray Hoffman, born in New York, 1791. In 1839 he was appointed Assistant Vice-Chancellor, which office he held for four years; in 1853 he was appointed Judge of the Superior Court, and held that office eight years. Judge Hoffman was twice married; (first) to Frances Amelia, daughter of Jonathan Burrall, Major in the Army of the Revolution, and (secondly) to Mary Murray, daughter of William Ogden. Judge Hoffman's writings are standards of authority in both civil and ecclesiastical law. His three books, "Treatise on the Law of the Protestant Episcopal Church," "Ecclesiastical Law in the State of New York," and "The Ritual Law of the Church," are well known in the ecclesiastical world. He died in Flushing, L. I., May 7th, 1878.

The name for the new parish was the happy selection of the Rev. Mr. Harwood. On the occasion of the semi-centennial celebration of this parish in 1902, the Rev. Dr. Huntington, rector of Grace Church, preached the sermon; and, alluding to the name of the parish, said:

I wonder how they came to call it "The Church of the Incarnation." Possibly, and I am inclined to say probably, the suggestion originated with the brilliant young scholar and theologian, whom Dr. Taylor, with wise prescience, had put in charge of his Chapel of Grace. The young man's name was Harwood.

Dr. Huntington then adds a foot-note to his sermon as follows:

In prompt confirmation of this conjecture, there reached me, on the next day after this sermon was preached, the following interesting statement from

one of the congregation, for many years a personal friend,¹ of Dr. Harwood: "You mentioned that you did not know how the Church came to be called 'The Incarnation,' and this is really the object of this letter. In one of my frequent visits to New Haven, not long before his death, I asked Dr. Harwood how it came to be so called. He said *he* gave it the name, as the parish had started from Grace Church, 'for by grace came the Incarnation.' "

The first meeting of the newly formed vestry was held in the basement of the church on Saturday, April 24th, 1852. There were present Murray Hoffman, Christopher S. Bourne, W. C. Dayton, A. G. Thorp, H. B. Cook, C. H. Smith, Samuel Sparks, F. W. Tomkins, Joseph Tucker. Mr. Charles H. Smith was elected clerk of the vestry.

Mr. Tucker nominated the Rev. Edwin Harwood for rector, which nomination the vestry unanimously confirmed, and Mr. Bourne was appointed to notify the rector-elect, who soon appeared before the vestry and signified his acceptance.

When the parish of the Incarnation was organized there was a feeling of unrest, and of great apprehension regarding ecclesiastical matters throughout the country. Party spirit was strong between High and Low Churchmen, and feeling became extremely bitter.

The Carey ordination in 1842, had aroused strong feelings of resentment against Bishop Onderdonk for having ordained Mr. Carey in opposition to a public protest from representatives of the Low Church party; and the community was flooded with partisan literature calculated to embitter the controversy. In 1845 the terrible calamity of the suspension of Bishop Onderdonk

¹ The same statement was also made to the writer by this friend of Dr. Harwood, Miss Frances R. Irving.

from performing ecclesiastical functions, left the diocese of New York for seven years without a bishop. Demoralization of parish work, and its consequent baneful influence, became evident throughout the diocese. Charitable and parochial institutions of the Church suffered greatly, and the City Mission Society was obliged to close its work on account of the falling off of collections in its behalf, heretofore received from Trinity and other churches in the city. During the seven years, when there was no Episcopal head to the diocese, only two parishes were organized in this city.

The parish of the Incarnation was admitted into union with diocesan convention in September, 1852. This was a most important meeting of the convention, for, after having been seven years without a bishop, the diocese decided to proceed to the election of a provisional bishop, who should act in the stead of Bishop Onderdonk, who at the time was under suspension from the Episcopal office. One of the earliest duties of Mr. Harwood as rector of the parish just admitted to convention, was to sign the canonical testimonial of the Rev. Dr. J. M. Wainwright as Provisional Bishop of the diocese of New York.

Mr. Murray Hoffman, chairman of a committee of the Incarnation vestry which had been appointed to confer with the authorities of Grace parish, reported, September 10th, 1852, that the corporation of Grace Church would give a lease of its chapel building to the Incarnation parish, for three years at a nominal rent.

At this meeting, the first delegates were appointed to represent the new parish in the diocesan convention, namely: Messrs. Murray Hoffman, Christopher S. Bourne

and Charles H. Smith. The rector's salary was fixed at \$1,500 per annum.

Turning to the records of Grace Church, we note that, at a meeting of its vestry, September 27th, 1852, Mr. Luther Bradish in behalf of the committee (to whom had been referred the application of the Incarnation congregation, worshipping at the Chapel of Grace), reported that the committee had made an agreement to lease the chapel for three years to the Church of the Incarnation, at a rental of one dollar per year, with taxes and assessments and premium of insurance; whereupon it was ordered by the vestry that the agreement be ratified, and the clerk be authorized to execute a lease.

The new parish being duly organized, and the act of incorporation filed, on August 11th, 1852, the question of finance had to be seriously considered. The rector's salary, the music and the ordinary running expenses, which had been assumed, must be immediately provided for. These expenses had been borne heretofore, in a large measure, by Grace Church; but when the congregation cast off their dependence upon the mother church, the burden became unexpectedly heavy, and the treasurer stated that the anticipated expenses, other than the rector's salary, would be from \$750 to \$1,000 for the year.

After considering ways and means to meet these demands the vestry found it necessary to appeal to the authorities of Grace Church "for a continuance of some allowance towards the expenses of the Church of the Incarnation; and to inquire into the relation of the Church of the Incarnation to Grace Church."

Mr. Christopher Bourne generously provided for the emergency by placing to the credit of the vestry, from

private sources, sufficient money to pay the first quarter's salary of the rector.

At a subsequent meeting of the vestry, Mr. Davenport, for the pew committee, reported that pews had been rented for six months to the amount of \$706.95. Of this amount \$678.62 had been paid in, and church collections had amounted to \$176.96. The expenses to September, 1852 (six months), had been \$953.32.

It further appearing that in all probability there would be a deficit exceeding \$500 at the end of the first year, the vestry voted to increase the pew rents, and also to raise by loan from the congregation sufficient money to meet the present exigencies of the church, and to give the obligation of the corporation for all moneys so raised. Subsequently Mr. Samuel Sparks endorsed the note of the corporation for \$500.

Steady progress continued to be made. The congregation gradually increased, and the scholarly sermons of the young rector, and his acceptable parochial ministrations, continued to hold the interest of the people, so that with enlarged membership financial strength came to the parish; and an effort was finally made to purchase the building, and hold the fee simple of the church property.

Accordingly at a vestry meeting, November 3d, 1853, Mr. John Jay offered the following resolution, which was adopted:

Whereas, the vestry of the Church of the Incarnation are convinced that the best interests of the parish require that the fee of the church property should be permanently vested in them, instead of being held, as at present, by a limited and uncertain leasehold tenure:

Resolved: That a committee of three be appointed by the rector to confer forthwith with the vestry of Grace Church and respectfully request them to transfer the fee of the church property to this vestry, upon such liberal terms as may be consistent with the circumstances of the origin and organization of Grace Chapel.

And whereas it has been intimated to this vestry that the vestry of Grace Church are ready to give a deed for the chapel property to this vestry subject to the subsisting mortgage thereon of \$6,000:

Resolved: That if such offer be made by the vestry of Grace Church the committee be instructed to accept the same, and to assume the payment of the principal and interest due and to become due on the said mortgage, and to express to the vestry of Grace Church the great relief which will thereby be afforded to the parish of the Church of the Incarnation, and the sincere gratitude with which such offer will be received.

After a rectorship of two and a half years his people viewed with alarm indications of failing health in Mr. Harwood, and they realized that his literary labors and faithful devotion to his pastoral work were breaking him down.

It was with unfeigned sorrow that members of the vestry, present at a meeting of that body on March 10th, 1854, which was held at the residence of the rector, heard from Mr. Harwood the statement that "in consequence of an attack of disease of the throat his physicians had advised him to cease preaching, and leave the country for a time, and that this would be necessary for at least three and perhaps for six months."

Consent was immediately given to the rector to relinquish charge of the church for six months. The Rev.

Heman Dyer was asked to officiate in the parish during the absence of Mr. Harwood. The vestry adjourned under resolution, to meet in a body on Friday evening at the residence of the rector to take leave of him, and to wish him God-speed on his journey to Southern Europe, for which country he intended to sail on Saturday, March 16th, 1854.

The Rev. Dr. Means, a life-long and intimate friend of Mr. Harwood, speaks of his embarkation in these words: "Loving friends gathered around him, proud to help him, and under the most imperative command of his physician he was carried hastily on board ship, and sent alone on a long voyage to Europe."

The Rt. Rev. Dr. Wainwright, Provisional Bishop of the diocese, died September 21st, 1854. The vestry of the Church of the Incarnation, in common with other parishes of the diocese, ordered the chancel of the church to be appropriately draped in mourning, and also expressed their sympathy with the widow and family in these words:

"We recall with affectionate remembrance his self-sacrificing and indefatigable labors in the exercise of his Holy office, his gentle manners, his conciliating spirit and his wise councils to the harmony and unity of our Church."

The first time that confirmation was administered in the new parish was on March 6th, 1853, and it was also the only occasion upon which Bishop Wainwright officiated in the Incarnation.

The Rev. Mr. Harwood sought in the warmer climate of Italy and southern Europe the rest and treatment necessary for his recovery. After having spent the summer abroad he returned to New York; but to the

great regret of himself and of his many friends, his physician advised him not to resume pastoral work for the present. Accordingly he stated to the vestry, at their meeting, September 23d, 1854, "that he would be unable to carry on the church by himself for six months to come, and that it would be necessary for him to have an assistant, or to resign; that it would be a matter of great regret to him to resign; and knowing the limited resources of the parish he was prepared that the vestry will take that into consideration; but he feels warranted in expressing the hope that in six months he will be able to resume the full charge; and recommends the appointment of a deacon as assistant, at \$500 or \$600 per annum, if it should be taken out of his own salary."

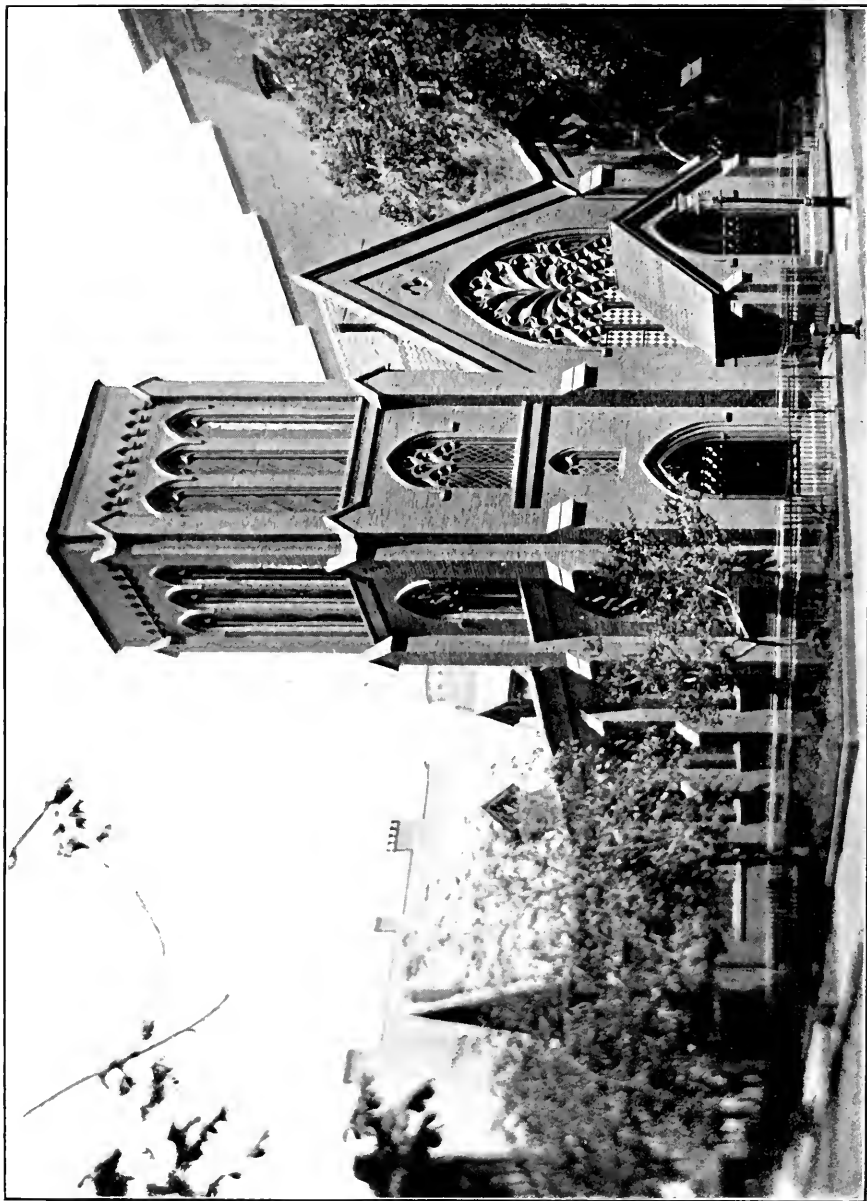
Evidently the vestry did not feel warranted in engaging an assistant minister. Mr. Harwood's condition gave no prospect of immediate improvement; and therefore, he wrote to the vestry, tendering his resignation, as follows:

Oyster Bay, 8th October, 1854.

To the Vestry of the Church of the Incarnation,
New York,

Brethren:

I beg leave hereby to offer you my resignation of the rectorship of the Church of the Incarnation. I am deprived by an act of Providence from power to perform the duties of my office and the only course open to me is to vacate it. Rest assured I feel this necessity painfully. I had hoped to pass many years among you laboring for your welfare with all the ability vouchsafed me from on High. I had hoped to see the Church of the Incarnation, of which you are the representatives, flourish and become eminent for the zeal, the activity, the enlightened character of its members, but if I shall be permitted to see this re-



CHURCH OF THE INCARNATION, 1854

sult it will be from afar, as a spectator only. I shall carry with me always a grateful sense of the kindnesses I have received at your hands and at the hands of the congregation generally. I have formed friendships among you which I am sure will not be broken because I am no longer your rector, nor you my parishioners. No disputes have marred the harmony of the relation between us. My prayer is that God may guide and conduct your deliberations in the choice of a rector, and that the Power of the Holy Ghost may dwell in your midst.

Yours very sincerely,

Edwin Harwood

On motion of Mr. Davenport the following resolution was adopted at a vestry meeting October 9th, 1854:

Resolved: That in accepting the resignation of Mr. Harwood and thus severing the intimate relation of pastor and people, our heartfelt wishes and earnest prayers for his restoration to health and usefulness will accompany him in his retirement, and that we shall ever look upon our social relations with him as of the most pleasant character, and his ministry among us as evincing his superior ability in the administration of the clerical office.

Mr. Harwood accordingly retired from the rectorship of the parish October 31st, 1854.

The Rev. S. D. Denison, foreign secretary of the Board of Missions, was invited to take charge of the parish until a rector should be elected.

The vestry at a meeting January 16th, 1855, held in the Superior Court room, unanimously decided to invite the Rev. Henry E. Montgomery, rector of All Saints' Church

(Moyamensing), Philadelphia, to become rector of the Church of the Incarnation at a salary of \$1,600.

At this meeting, in acknowledgment of the services of the Rev. S. D. Denison, the vestry, by resolution, addressed to him a letter expressing their high appreciation of the services he had rendered the parish during the *interregnum* and regretting the severance of ties which would terminate his labors among them. In addition to thus recording their regret, and that of the congregation, at Mr. Denison's departure, the vestry presented him a purse of \$100, and placed at his disposal the free use of a pew in the church, for himself and family.

In this connection it may be interesting to note the following fact with reference to the little church on the corner of Twenty-eighth Street and Madison Avenue which was the first home of the parish of the Incarnation. After that congregation had moved to their new church in 1864, the property at the corner of Twenty-eighth Street was sold to the Second Congregational Unitarian Church. Three years thereafter it was again sold to the congregation of the Church of the Atonement in Madison Avenue; so that divine services according to the rites of our own Communion were resumed in this building, May 14th, 1867, under the Rev. William T. Sabine, rector.

Seven years after this, on Sunday, April 26th, 1874, Mr. Sabine preached a farewell sermon to his congregation, and then announced his intended withdrawal from the communion of the Protestant Episcopal Church. Many of his parishioners left at the same time; and under the lead of the Rev. Mr. Sabine assisted in organizing the First Reformed Episcopal Church.

Those of the congregation of the Atonement who

Rev. & Dear Sir

New York Jan'y 17. 1855

At a meeting of Vestry
of the Church of the Incarnation held
yesterday, a resolution was passed
requesting you to become the Rector
of such Church, at a salary of
fifteen hundred dollars a year.
We should be much obliged
by receiving an answer from you
at as early a day as will be convenient.

Very respectfully
Yours Obedient Servant

Henry Hoffman
Treasurer

Chas H Smith
Clerk

Rev. Henry E. Montgomery
Phila

LETTER OF THE VESTRY
To the Rev. Henry E. Montgomery

remained steadfast immediately elected a new rector, the Rev. Charles C. Tiffany, at that time assistant minister in Trinity Church, Boston. He accepted the invitation and assumed the rectorship in May, 1874.

It was during the rectorship of the Rev. Mr. Sabine that this little church came into notoriety, on account of the expression which Mr. Sabine used, designating the Church of the Transfiguration in Twenty-ninth Street as "the little church around the corner."

In the second year of the Rev. Mr. Harwood's rectorship an important movement took place in the ecclesiastical world, in which he was deeply interested, to which he gave much thought and labor. There were many among both clergy and laity who felt that the spiritual life of the Church needed purifying and deepening, and that a broader spirit of charity and tolerance should be exhibited towards those outside our communion. The social and moral necessities of the day were very great, and the Episcopal Church did not seem equal to cope with the forces of infidelity and indifference; nor to be able to better the moral degradation of the lower classes of society.

On October 18th, 1853, the famous Muhlenberg Memorial addressed to the "Bishops in Council," was presented at the session of the General Convention in the city of New York. This memorial, which bore the name of its originator, Dr. Muhlenberg, was prepared under his direction by the Rev. Edwin Harwood, whose name was signed to it with those of the Rev. Alexander H. Vinton, Henry Gregory, G. T. Bedell, M. A. De Wolfe Howe, Samuel H. Turner and others.

After having referred to the divided and distracted state of American Protestant Christianity; to the new

and subtle forms of unbelief and the consolidated forces of Romanism bearing against the Protestant faith; to the utter ignorance of the Gospel among the lower classes of our population (making a heathen world in our very midst), the memorial proceeded to inquire "whether the Protestant Episcopal Church with only her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men?"

This memorial was referred to a committee of five, Bishops Otey, Potter, Burgess, Williams and Wainwright, to report at the next General Convention.

In 1856 final action was taken upon the memorial and the result was that, whereas heretofore it had been mandatory that full Morning Prayer, Litany and the Ante-Communion Service be said each Sunday preceding the sermon; and that the entire form of Evening Prayer be said each Lord's Day; permission was given to use the three offices separately, and that on special occasions ministers might, in their discretion, use such parts of the Prayer Book and read such lessons from Holy Scripture as, in their judgment, should tend most to edification.

This action of the House of Bishops may be regarded as the initiatory step towards flexibility in the use of the Book of Common Prayer, now prevalent; and was doubtless the beginning of that final enrichment of the Church's services, so ably advocated, and finally secured, through the efforts of the late Dr. William R. Huntington.

The Rev. Dr. William G. Andrews, writing of Dr. Harwood says: "By throwing all his own strength into

the effort (namely the preparation of the memorial) Edwin Harwood, who was the last survivor of the memorialists of 1853, had thrown himself unreservedly into the great Catholic movement of the nineteenth century."

The Rev. Dr. Means says of Mr. Harwood: "He was not only a singularly handsome man with peculiarly dignified and polished manners, but the intense intellectual ardor added attractiveness to a face of remarkable interest. It was during these few years in New York that he became intimately associated with the Rev. Dr. William Augustus Muhlenberg. Of all the great and good men of our communion I believe it would be acknowledged by those who know, that the greatest presbyter we ever had was Dr. Muhlenberg. This was the man who chose Edwin Harwood as his friend. Nearly thirty years his senior, he was yet so won by the high enthusiasm, the pure character and the splendid intellect of the young man that he entered upon the most intimate relations of friendship with him. He made him share in all his thoughts, aspirations and dreams. He laid burden upon his scholarship, and asked his co-operation in the preparation of his paper, the 'Evangelical Catholic.' So close was the tie between them that Mr. Harwood was regarded as knowing more of the mind and heart of Dr. Muhlenberg than any other man."

In closing a sermon preached in Grace Church, Sunday, January 19th, 1902, the Rev. Dr. Huntington paid this worthy tribute to the first rector of the Incarnation:

A week ago today, at his home in New Haven, there fell on sleep in his eightieth year, Edwin Harwood, Doctor in Divinity;—one of this Church's best. I name him here and now, not only because he was once connected with this parish as the first minister

of Grace Chapel, not only because he was known and loved by some who are here present, but also because his public teachings, through half a century, were in accord with that view of matters ecclesiastical and religious which I have today been trying to set forth. Learned, sagacious, far-seeing, brave, this man in the days of his activity, was to many of his younger brethren a tower of strength. His learning—no one questioned; his sagacity—how clearly was it illustrated in what he wrote and said; his courage—who that ever noted his bearing under the stress of cruel sorrows, or who was befriended by him in the high places of the field, when the battle of debate waxed hot, could have entertained towards him any other feelings than those of gratitude and admiration? He was not merely a scholar; he was a scholar with a conscience, unwilling to teach or preach any doctrine which he was not also willing to examine, or, if need were, to re-examine. As founder of the Church Congress he showed his constructive power; as the representative of Connecticut for many terms in the General Convention, he showed that there was in him not a little of the genius of the statesman and the ecclesiastic.

When his New Haven parishioners built him a rectory, Harwood caused to be inscribed, on the walls of the study, two Latin mottoes, one from a classic author, the other from Augustine, Doctor of the Church, and Saint. The purport of the one sentence was this: "When men agree, little things grow into greatness; when they quarrel the greatest things fall to ruin." The purport of the other was this: "When the authority of truth is weakened, even though ever so little, all things lapse into uncertainty."

Of the intimate friends and associates of Edwin Harwood during the few years he lived in New York, there were two men of noble character, leaders of the religious

thought of the hour, both older by many years than the young rector, who made him their personal friend, by the closest of ties. It is safe to say that to the scholarly Washburn and the saintly Muhlenberg young Harwood was most deeply indebted for the development of those characteristics of head and heart which made him in his maturer years the scholar, the theologian and the Godly pastor. He was between thirty and thirty-five years of age when he was rector of the Incarnation. He died at the age of eighty, a leader among men, the originator of the Church Congress, the rector of New Haven's oldest Episcopal Church, the warm and much-loved friend of Bishop Williams and Phillips Brooks.

Such was the character of the first rector of the Incarnation, a man strong in intellect, a scholar and a theologian. Upon another occasion Dr. Huntington said of him, "Truth is the foundation of every thing, and Edwin Harwood loved the truth. His distinguishing mental characteristic was courage. Thank God, men of the Incarnation, that at the head of your roll of clergy stands the name of one so true, so laborious, so brave!"

CHAPTER III
THE MONTGOMERY PERIOD
1855-1874

THE invitation of the vestry of the Incarnation to the Rev. Mr. Montgomery was promptly acknowledged, by the following letter:

Philada. Monday, Jany. 22d, 1855.

Gentlemen:

I received on Saturday, your kind favor of the 17th inst., announcing to me that I had been elected Rector of the Church of the Incarnation, N. Y.

I accept the invitation as frankly as it is tendered;—and I beg you to receive the assurance of my appreciation of the compliment you have extended to me.

I confess, that from what I know of city expenses, I doubt whether it will be practicable for me to keep house on the salary proposed.—But I will come in faith—not permitting myself, for a moment, to doubt, that the friends who have called me to minister unto them in spiritual things, will take care that all the reasonable temporal wants of my family shall be supplied.

If convenient to your parish, I should desire in consideration of parochial and domestic duties here, to begin my pastoral connection with you on March the 11th ensuing, the second Sunday of the month.

I am, gentlemen,

Respectfully your friend and brother,

The Vestry of the Church
of the Incarnation, New
York, through

Murray Hoffman Esq. *Warden*
Chas. H. Smith Esq. *Clerk*

Henry J. Montgomery



Henry J. Montgomery.

During the few years in which Mr. Montgomery had resided in Philadelphia he had greatly endeared himself to his parishioners, and to his brother clergy. Upon his departure to undertake parochial work in New York, the following letter was sent to him, signed by prominent clergymen in that city.

St. Andrew's Vestry,
Philad. Feb. 6, 1855.

*Rev. H. E. Montgomery,
Rev. and Dear Bro.:*

Having often mingled together, here, in our supplications for grace, we feel especially drawn towards you in affectionate sympathy, in the prospect that your labors in our midst are about to close. In those labors we have, in common with our brethren, felt the deepest interest, and we cannot allow you to leave us for a wider field of duty without an expression of those emotions which move us so deeply within. In your cordial, whole-souled ministry, we believe you have been largely blessed in leading many to Christ, and in gathering around you a congregation who know what it is to praise a faithful pastor, not for his own sake only, but the gospel's. In going hence you may find a plain providence calling you and a wide field of usefulness before you, but you must not expect to meet a stronger parochial tie, or brethren in the ministry more warmly attached.

We could earnestly have wished that your warm heart might long beat in our midst and stimulate us to more earnest faithfulness; but if you must leave, we bid you God-speed in your new sphere of Christian and ministerial privilege and duty. Go! dear brother, in the strength of that Saviour whose grace shall be sufficient for you; and may He fill your heart and mind with large and clear experience of His Saving and Sanctifying Truth. May He enable

you with the demonstration of the Spirit and with power to proclaim, boldly, in season and out of season, His simple, comforting and everlasting gospel. It will be our prayer that the work of the Lord may continue to prosper in your hands, and that many seals of your ministry may be vouchsafed to you, laid up against that day, when the Saviour, we humbly desire in some measure to serve, shall, with His own hands, place the Crown upon the head of His faithful servant,

Affectionately and truly

your friends and brethren

in the Ministry of Christ,

John A. Vaughan

Richd. Newton

Jacob M. Douglass

Charles D. Cooper

M. A. DeWolfe Howe

Edward Meyer

F. S. Wiley

J. Gordon Maxwell

Asa S. Colton

George Lewis Platt.

The Rev. Mr. Montgomery, upon his arrival in New York, met not only with a most cordial greeting from his parishioners and many personal friends, but he also found the parish in excellent condition, owing to the energetic labors of the Rev. S. D. Denison, who had been in charge since the retirement of the Rev. Mr. Harwood.

Mr. Montgomery was untiring in visiting his people, and was especially interested in the children and younger people of his flock. The demands of a city parish at that time were not so engrossing as are those of the present day, and the "Institutional Church" had not yet arisen. Mr. Montgomery found time not only to systematically visit his parishioners, but also to take active part in many

of the charity organizations in the city. He came to New York with the prestige of success, and in glowing enthusiasm for his work. The secret of his success was his intimate personal relation with each member of the flock. By the bedside of the sick or in the house of mourning, he was the true pastor; his visits brought consolation and peace; and on all occasions of sorrow or of joy he was the sympathizing friend and counsellor. His kindly disposition and intellectual and genial temperament combined to make his ministry an important element in the religious work of the broad and important field in which it was exercised.

The music of the church was necessarily congregational, and save for the salary of the organist no appropriation seems to have been made for singers. Ladies and gentlemen of the congregation composed a volunteer choir, the organist alone receiving a small compensation. In June, 1855, the vestry entered into an agreement with Dr. Waite for the sum of \$550 to furnish a quartette for one year to consist of himself and three members of his family.

In the Church of the Incarnation on December 20th, 1854, Wednesday in Ember Week, Bishop Horatio Potter admitted to the diaconate Theodore Irving, LL.D., the sermon being preached by the Rev. Pierre P. Irving, rector of Christ Church, New Brighton.

On Friday evening, June 1st, 1855, the bishop of the diocese held confirmation in the church and confirmed twenty-four candidates, this being the first class presented by the rector. One of the candidates on this occasion was Mr. Thomas A. Jaggar, who in 1875 became the first Bishop of Southern Ohio.

As an instance of the spirit of liberal giving on the part

of the congregation, the following statement from the treasurer's books shows the amount of collections taken in the church for benevolent objects independent of parish expenses. The time covered by these offerings was from April 16th, 1855, to February of the year following:

For Sailors' Missions.....	\$ 87.02
“ Diocesan Missions.....	123.30
“ Norfolk Sufferers.....	162.58
“ Domestic Missions.....	69.84
“ Foreign Missions.....	287.00
“ Iowa Missions.....	125.60
“ P. E. Brotherhood.....	1.28
“ Aged and Infirm Clergymen.....	104.00
“ Orphan Home in Hammond Street....	75.40
“ Domestic Sewing Society.....	64.25
“ Sunday-school	105.52
“ Communion Offerings.....	450.61

Total \$1,707.00

Yet liberal as these offerings were, for a comparatively new congregation, we find that Mr. Montgomery reported to Convention the year following that his collections for charitable and benevolent objects had amounted to \$5,647.97. As illustrating the growth of the parish, and the continued interest of the people in all charitable work endorsed by the rector, a further report, to convention in 1858, states that the “total contributions of church and chapel had amounted to \$12,600.58”:—and in 1859 contributions reported for the year were \$27,025.30.

The rector, in these reports, speaks enthusiastically of the parish work, and says, “The missionary meetings at the Church of the Incarnation are continued once a month, and are attended by a large number of the congregation. The ladies of the parish have given most

important aid in the employment of missionary sewing societies. The parish generally is in a most vigorous condition."

Mr. Montgomery was a warm and enthusiastic supporter of general missionary work in the Church. His early experience in the wilds of Wisconsin, and his labors among his Philadelphia parishioners, had imbued him strongly with the spirit of his Master, "to preach the gospel to every creature." Upon coming to New York he established the custom, which long prevailed in the parish, of having a special missionary meeting of his congregation once in each month, at which gathering interesting accounts were given of the work being done in the foreign and domestic field, and contributions were received and appropriated to specified objects. Frequently a missionary bishop was present and addressed the people concerning his own field of work, and by earnest words added inspiration and gave impetus to the efforts of the rector. At one of these inspiring meetings the Rev. Dr. Tyng of St. George's Church and Bishop Payne from Africa were the speakers.

Upon other occasions addresses were made by Bishops Clarkson, Randall, Vail, Hare, Lee, Kip and McIlvaine.

Bishop Whipple was a frequent visitor, and a great favorite with the congregation. With him, on one of his visits, was the Indian convert, J. J. Enmegahbowh, afterward the first ordained Indian deacon, and also with them was a little Indian girl, the first that the children of the parish had ever seen, and she was of course the object of greatest interest.

We are fortunate to have in Dr. Montgomery's handwriting an account of the formation of the missionary societies of the church. It was his custom to commem-

orate the anniversary of each important event in the parish, and on such occasions to read to his people a report of the past year's work.

He writes: "The Missionary Society of the Church of the Incarnation was organized by the rector of the parish, on Sunday, July 15th, 1855, after Evening Prayer had been said.

"There was no written constitution, as it was held that in its younger days, especially, it would be sufficiently bound and governed by the principle of extending a missionary interest among the younger people of the church, under the direction of your pastor. The meetings were appointed to be held monthly, on the third Sunday, after the sermon in the afternoon. They are opened and closed with prayer; hymns suitable for the occasion are sung, and every month some particular field of missions is dwelt upon and commended to the prayers and offerings of the members. A very good sized alms-box, made with reference to a large increase of contributions in the future, was prepared, and several texts of Scripture inscribed upon its side, appropriate to the purpose it was to serve. This box receives, at the close of every monthly meeting, the offering of the members, and the contents are taken in charge to be sent to their proper destination by the treasurer.

"The sum total of contributions for the year (\$215.99) has been distributed, in larger or smaller sums, to the repairing of the Indian Mission Church, Dutch Creek, Wisconsin; to the Female Orphan Asylum, Cape Palmas, West Africa; to the Church of Our Saviour, Philadelphia; to the relief of the suffering orphans of Norfolk and Portsmouth; to the Greek Mission at Athens, to the Rev. Mr. Breck's Ojibwa Mission,

Minnesota Territory; for a feeble church at Natchetoches, La.; to the Rev. Thomas S. Bacon, Nashotah Mission House, Wisconsin. Three monthly collections have been appropriated to the building of St. Ann's Church for Deaf Mutes, New York, which, with \$145 for the Mohawk Mission and twenty-five cents for Iowa, still remain in the hands of the treasurer.

"Of late the children and young people of the parish have taken a far more lively interest than ever before in the work of Christian missions. The members of the church, especially the lambs of the flock, have realized more deeply their individual responsibility in this divinely appointed duty of trying to make men like Christ, and earth like heaven.

"A congregation of disciples are never so strong and prosperous as when they are 'quitting themselves like men,' in their prayers and efforts and alms, for the diffusion of the gospel of the Crucified. Never are they so free from internal dissension and domestic disputes as when they are vigorously at work contributing their several portions with zeal, and happiness to the one great work of winning souls for Christ.

"This is one of the reasons why your pastor introduced this plan of missionary work among yourselves. It was to keep you, as a parish, from standing still; from getting into that dull, monotonous kind of piety which rests satisfied with Sunday services and sermons, and shuns active work of Christ."

On November 14th, 1855, the rector invited the women of his congregation to meet for the purpose of organizing a society, having as its object "the sending of necessary articles of food and clothing to families of worthy clergymen with moderate salaries; to assist students for the

ministry; and to render aid to aged and infirm widows of clergymen."

This work, inaugurated during the first year of Mr. Montgomery's rectorship, has been maintained to the present day, so that the "Ladies' Missionary Society," its oldest organization, is still an important adjunct of parish work. Its first directress was Mrs. Effingham Lawrence. Upon her decease Mrs. I. T. Williams, the present efficient head, succeeded her; and it is remarkable that for the space of fifty-seven years the society has had only two presiding officers.

Mrs. Lawrence, who took special interest in this work, always maintained that this society was the model after which the "Woman's Auxiliary to the Board of Missions" was patterned, when it was organized in 1873. When, many years later, it was proposed that it should be called a "Committee on Work for Domestic Missions" she indignantly resented such a change saying, "What! make the mother an auxiliary to the daughter?"

In his first anniversary greeting to his people, March 9th, 1856, the rector says, "I came to a united and peaceful fold, as the successor of one whose kind and genial nature I had learned years ago to esteem and appreciate, and today I stand before you as the pastor of an attentive and firmly knitted fold, with a prosperity within our borders, which is at once a cause of fervent gratitude to Heaven, and an incitement for new diligence and unwearied zeal to distinguish our future course."

Having stated that, during the past year, twenty-four persons had been confirmed, thirty-two children and fifteen adults had been baptized; that there had been four marriages and one death in the parish, the rector speaks of the two sewing societies which had been active

during the past winter; of the Sunday-school and of the Bible class; and he gives this statement of the contributions of the parish for the year just terminated: "there has been applied to parochial purposes, the Sunday-school and the poor, the sum of \$556.01; to city missions out of the parish, \$424.36; diocesan missions out of the city, \$389.88; domestic missions out of the diocese, \$411.77; foreign missions \$466.84; Total \$2,248.86. To this sum there remains to be added private contributions to the Dorcas Association of the church. This will make the total amount of contributions between \$2,300 and \$2,400."

That Mr. Montgomery was a man of broad vision and great faith, is shown by the closing paragraph of this address, in which he says, "I cannot see any reason to forbid the anticipation that in our time, with faithful diligence and unwearied zeal on the part of pastor and people, the Church of the Incarnation shall be second to none of all the parishes of the Protestant Episcopal Church in the city, in the strong conservative influence which it exerts for Christ's sake, and in the blessings temporal and spiritual of pure and undefiled religion, which it extends among young and old, rich and poor."

A juvenile Dorcas Society was also organized by Mr. Montgomery, who states to his congregation: "It gives me special satisfaction to mention the formation of a juvenile society for the clothing of the poorer children of the mission under the superintendence of some young ladies of the parish."

It will be borne in mind that previous to the resignation of the Rev. Mr. Harwood the vestry had expressed a desire in November to own the church building, and had proposed to purchase it from Grace Church. The

proposition seems not to have met with favor at the time, and no immediate reply was made to the communication from the vestry of the Incarnation.

The Rev. Mr. Harwood was obliged in March of the year following to take a six months' rest, on account of ill health; and as the parish affairs would be somewhat unsettled during the *interregnum* no further effort was made to buy the property.

As, six months later, the rector felt obliged to resign his charge, consideration of other parish matters gave way to the important business of securing a new rector.

When, however, the Rev. Mr. Montgomery assumed charge of the parish, and had quickened the spiritual life of the people, he felt that the time was a favorable one for the vestry to again move in the matter of purchasing the church.

Mr. John Jay, at a vestry meeting, November 8, 1855, moved the following resolution, which was adopted, and a copy thereof sent to the vestry of Grace Church, with the request that it be given favorable consideration.

WHEREAS, this vestry on the third day of November, 1853, passed certain resolutions addressed to the vestry of Grace Church, in reference to the title to the Church of the Incarnation, to which no definite reply has been received; and inasmuch as it is a matter of importance to this congregation that its future position in the matter should be definitely ascertained, therefore,

Resolved: That the vestry of Grace Church be respectfully advised that while the present slender means of this congregation would not, in their opinion, justify an immediate purchase of the church edifice they now occupy, they are inclined to believe that in the course of two or three years, a purchase of the same at a moderate price might be effected;

and that the vestry of Grace Church be asked to take the matter into their early consideration, and in pursuance of the kind and liberal intentions of the founders of Grace Church Chapel, and in view also of the very defective construction of the church edifice, to name the best terms upon which this vestry may purchase the same, and the longest time during which the said purchase may be effected.

Resolved: That Messrs. John Jay, Murray Hoffman, and John Davenport be a committee to communicate the said resolution to the vestry of Grace Church, and to accompany it with such further explanation as they think proper.

Mr. Jay's allusion to "the very defective construction of the church edifice" recalls a comment made by the New York Churchman, May 31st, 1858, which is as follows:—

"The Church of the Incarnation was built some five years since, as a Chapel of Ease to Grace Church in this city. The appearance of the structure would suggest great age, and the contrast is the more glaring from comparison with the substantial edifices in its vicinity. It must have been originally very imperfectly put together, and demands reparation, if only from the consideration that it is God's House—the place where His Honour dwelleth.'"

Grace Church vestry, on February 18th, 1856, passed the following resolution, which was communicated to the committee of the Incarnation:

Resolved: That Grace Church will sell to the Church of the Incarnation the church edifice and lots on the corner of Twenty-eighth Street and Madison Avenue for \$20,000, subject to a mortgage thereon of \$6,000 to be assumed by the purchasers as a part of the consideration; but with the understanding that

if the Church of the Incarnation shall desire to change its location the property shall revert to this corporation at the price now to be paid for it.

Resolved: That if a sale be not effected upon the terms of the foregoing resolution, then the vestry will let the church edifice and grounds to the Church of the Incarnation for one year at a rent of \$1,000, together with the interest on the mortgage, and premiums of insurance.

The vestry of Grace Church appointed Messrs. Luther Bradish, John D. Wolfe and Robert Ray a committee, on their behalf, to confer with the committee from the Incarnation for the sale or letting of Grace Chapel edifice upon certain conditions.

The reply to this offer under date of February 23d, 1856, stated that while the vestry of the Incarnation "recognized the liberality of Grace Church in consenting to sell the property at a price not exceeding its original cost, and less than its present value, they are convinced that the present slender means of the congregation would not justify an immediate purchase at the price fixed upon it. The vestry therefore feel compelled to decline both offers on the ground that the acceptance of either would compel an increase in pew rents and so drive from the church those for whose special benefit it was founded, to replace them by persons of larger means, and this vestry is not prepared to assume so serious a responsibility. They ask to be allowed to continue to occupy the church on the payment of interest on the \$6,000 mortgage, with liberty to purchase the same at the price named by them, before the conclusion of such term."

The joint committee held frequent meetings and was

deliberate in its action, the interests of each parish being fully considered,

Finally on June 4th, 1856, Grace Church directed its committee to offer to sell to the Church of the Incarnation the property in question (without any restriction in case of sale by them) for the sum of \$20,000, subject to the mortgage thereon of \$6,000, to be paid by the purchaser; or to rent them the premises for one year for an annual rental of \$1,000, insurance and repairs.

The rector and vestry realized that no action could be kinder, no courtesy more gracious, nor terms of sale more advantageous than those which had been offered them, and in acknowledgment of the same the following letter was addressed to the vestry of Grace Church:

New York June 24, 1856.

Gentlemen:

The vestry of the Church of the Incarnation have unanimously instructed us to transmit, with the acceptance of the terms proposed to them, to the vestry of Grace Church, to the Reverend Rector of the same, and to the founders of the trust in question, their strong appreciation of the wisdom and liberality which led to the foundation of this noble charity:—and also, their cordial acknowledgment of the courtesy and kindness which have been manifested, on your part, toward the congregation of the Church of the Incarnation.

With the earnest prayer that God, for His dear Son's sake, may pour down upon both you and us the abundance of His grace,

We are, gentlemen,

Your friends and obedt. servants,

Henry E. Montgomery, *Rector*

John Davenport, *Warden*.

Negotiations having been completed for the purchase of the church, on terms already stated, the vestry decided to make certain alterations in the building, since the vigorous prosecution of parish work had naturally resulted in a demand for larger seating capacity.

A special committee had, for some time past, been considering this matter, and the rector decided to call a meeting of the congregation, and lay before them the plans which the vestry had in contemplation, and ask their co-operation. Such meeting was held in the church on July 22d, 1856. The rector presided, and Mr. F. W. Tomkins acted as clerk.

Dr. Valentine submitted plans for enlarging the church in such a manner as to secure thirty-two additional pews. He also presented estimates for the work, from which it appeared that the expense of enlargement was not likely to fall short of \$5,000.

After some consultation as to the advisability of undertaking the alterations at that time, the following resolution was offered by Mr. Charles A. Tracy, and adopted:

Resolved: That it is expedient to make the alterations as submitted by the vestry, so soon as the amount necessary to pay for such alterations shall be guaranteed by subscription payable on the first of November next—which shall entitle the subscribers to the amount thereof in pews at such estimated value as the vestry may determine and the congregation may approve; also,

Resolved: That a committee of eight be appointed on behalf of the congregation and vestry, to raise such subscription; and that they be requested to report the completion thereof to the vestry as soon as possible.

The chair appointed the following gentlemen on the committee: Lemuel Arnold, Samuel Arnold, Charles A. Tracy, G. R. Hendrickson, Charles H. Haswell, Dr. S. M. Valentine, J. C. Montgomery, J. B. Vandervoort.

At a vestry meeting on April 17th, 1857, the rector was able to announce that sufficient subscriptions and pledges had been received by the treasurer to warrant undertaking the improvements contemplated, and a building committee was thereupon appointed and empowered to make contracts for increasing the capacity of the church. This committee, consisting of Messrs. Milnor, Nesbitt and Clarkson, immediately entered upon the work of enlargement, and on the 21st of November, 1857, they reported that the work had been accomplished under direction of Mr. McNamara, architect, at an outlay of \$3,584.70. Galleries had been built in the transepts, by which thirty-two pews had been added to the present seating capacity of the church, gas fixtures had been put in, new carpets and cushions provided, the organ had been repaired; and on the outside, the church had been painted, the roof repaired, and the flagging of sidewalk and area relaid.

Mr. Montgomery was not only indefatigable in parish work but he took special interest in the Sunday-school. In this he was aided by many faithful teachers, and the work among the young people of the parish was such as to give most hopeful promise for the future.

Mr. John Davenport was one of the early superintendents of the school and upon his retirement Mr. Philip Pritchard took charge, and after him came Mr. Henry A. Oakley.

Among the faithful teachers at this time were Miss Susan Hoffman, who had charge of the infant class,

Miss Frances Hoffman, Miss Louise Cooper, Miss Lucy Tracy, Miss Brownrigg, Miss Jarvis, Mr. Thomas A. Jaggar, Miss Harriet Duer, Miss Alva Smith and Miss Davenport, who was also a teacher of the infant class.

The congregation continued to increase, and the children came in such numbers that there was not suitable accommodation for the school in the basement. It was therefore necessary to rent for its use the first floor of the Ferris Institute in the neighborhood. After six months the vestry obtained the use of the large chapel room in the "Home for the Friendless" in Twenty-ninth Street, and the sessions of the school continued to be held there for several years, until the opening of the new church. The rector systematically catechized the children "openly in the church" in accordance with the requirement of the rubric.

The Rev. E. D. Tomkins, formerly a member of the congregation writes: "Mr. Montgomery was a persuasive, earnest preacher. His sermons were evangelical as to doctrine, forceful and amply illustrated as to style, and delivered with much of what the old writers call 'unction.' He was a ready speaker and a rapid and voluminous writer. As a boy in the Sunday-school the impression made upon me is still fresh, of his genial, cordial, winning leadership in all the various activities of the parish."

Bishop Jaggar of Southern Ohio pleasantly alludes to his connection with the Incarnation church during its early years. His father's family were members of the congregation; and he says, "I cannot recall dates, but it must have been about 1855 that I was confirmed in the little stone church with a square tower, on the corner of Twenty-eighth Street and Madison Avenue, under the ministry of the Reverend Henry Montgomery. We had

attended the church under the ministry of Edwin Harwood. It was then I think a chapel of Grace Church. Mr. Montgomery won all hearts and stirred old and young, by his genial magnetic personality and heart-reaching sermons. He was with my family in times of great sorrow, and we cherish his memory; and especially in my own personal life do I trace back the influences which determined *my* career to the ministry in that dear little church; not 'round the corner,' but 'on the corner.' The interior was of dark wood and a sort of low-pointed Gothic, very attractive. The Sunday-school was large, with some able Bible-class teachers, and very much alive. I was not ordained there; my family removed to Flushing, and I began to study for the ministry there. Mr. Montgomery was moving vigorously for the new church when we moved to Flushing about 1857."

Another of his earlier parishioners writes:

"One of the elements of Mr. Montgomery's power for good consisted in the largeness of heart evidenced in the giving of himself to the work of Christ in never failing cheerful courtesy to his parishioners, and to the children of the parish.

"Those who saw him, only once standing in the chancel in his surplice, by the great Christmas-tree, on the occasion of the joint annual celebration of church and mission Sunday-schools, hugging an enormous bag of toys, talking to, smiling at, and laughing with the many big and little children who were crowding up in front of him to receive the church's gifts and their rector's fatherly blessing did not longer need to look for the origin of the prosperity of the Church of the Incarnation during his rectorship."

The Sunday-school festivals were always a source of

joy both to the children and to the adults of the parish. Especially were these occasions of great happiness to Dr. Montgomery, who participated in them with all the fervor of his love for children. A delightful memory of these festivals still lingers with a few in the parish who were recipients of gifts in the Sunday-school of the Twenty-eighth Street church.

Christmas and Easter have always been made occasions of great rejoicing for the children. For over half a century on these occasions the mission school has come from the east side in goodly numbers, and joined the parish school at the church.

A brother of Dr. Montgomery alludes to one of these Christmas festivities, "when hundreds of the parish and mission children assembled to chant their carols and receive their gifts from the well-laden tree; and the bright joyous voice of the pastor with his countenance suffused with sympathetic smiles, and his eyes kindled with rapture over the happiness of the little flock before him made an annual scene which can never be forgotten by old or young."

The final record with reference to the purchase of the church property is found in the vestry proceedings of Grace parish, on November 28th, 1856. Mr. Bradish, on behalf of the committee charged with the negotiations for the selling or letting of the church, reported that an agreement had been made with the committee appointed by the vestry of the Incarnation for purchase and sale of the premises, upon the terms authorized by the vestry of Grace Church at their meeting on June 4th; and that a contract to that effect had been duly signed by the respective committees. The treasurer reported that the interest on the balance of the purchase

money over and above the amount of the mortgage up to the first day of November next had been paid to him.

In 1857 the bishop confirmed a class of forty-one persons, and the year following, on Ascension Day, the rector presented one hundred and eight candidates, forty-four of them being the first fruits of the mission chapel.

Having thoroughly organized his parish societies and awakened in old and young a desire to labor for the welfare of their brethren, the rector inaugurated a plan for the prosecution of mission work on the east side of the city. He believed that a work, organized and conducted by interested laymen among his parishioners, would appeal strongly to those inclined to contribute to its support, especially as such work would be under the supervision of their rector.

An organization, happily effected in the third year of his rectorship, has been continued most successfully to the present time. The initial steps were taken February 24th, 1858, when a number of gentlemen connected with the parish of the Incarnation assembled at the residence of the rector for the purpose of organizing an association to aid in the promotion of the mission connected with the parish, for the spiritual improvement of the population adjacent thereto.

An organization was formed under the name of the "Association for the Home Mission of the Church of the Incarnation."

The object of the movement was to provide for the spiritual wants of the population in the district of the City of New York, adjacent to the parish of the Incarnation, between Twenty-sixth and Thirty-second Streets, inclusive; and between Fourth Avenue and the East River, "by the establishment of a missionary station or

stations; the employment of a missionary and other agents, and by the erection, when deemed expedient, of a mission chapel."

The missionary or other agents of the association were to be nominated to the board of managers by the rector; and in all matters pertaining to their spiritual duties they were to be under his control.

The following named gentlemen composed the first board of managers: John Davenport, Charles E. Milnor, Samuel M. Valentine, Louis F. Therasson, George F. Nesbitt, Lewis S. Thomas, Floyd W. Tomkins, John C. Winans, Henry Eyre, Henry P. Jenkins, John C. Montgomery, Charles F. Alvord, William Tracy, Charles DeLuze, William Hegeman, John W. Harper, William Hustace, E. Montague Travers, Charles Ely, Frederick Ogden, Lemuel Arnold, Philip Pritchard, David Clarkson, Jr., Edmund F. Cook.

A room at No. 444 Second Avenue, near Twenty-eighth Street, was used as a temporary chapel, in which for the space of two years, religious services were regularly held.

On the evening of Septuagesima Sunday, January 31st, 1858, the Rev. Mr. Montgomery inaugurated the mission work by holding divine service in this room, and preaching; after which he welcomed personally all who were present, and introduced to them their appointed pastor.

The Rev. Matthias E. Willing was appointed missionary at a salary of \$600, and was elected by the vestry an assistant minister of the parish, in order to give him a seat in the diocesan convention. Upon his retirement from the work in 1860, he was succeeded by the Rev. Tapping R. Chipman.

On the evening of Wednesday, April 6th, 1859, a special service was held in the church; and after the

rector had read Evening Prayer an address was made by the Rev. Dr. William A. Muhlenberg, upon the history, present condition and usefulness of St. Luke's Hospital. The rector says: "My esteemed friend, Dr. Chauncey, so completely identified with the active work of our whole church lent his aid and countenance to the occasion." After service an organization of the men of the parish was effected for the purpose of aiding in the hospital work which Dr. Muhlenberg had inaugurated, and had just explained. His purpose was to establish a hospital, under the auspices of the Protestant Episcopal Church, where the worthy poor should have the best medical attendance, gratuitously. To aid in this plan, Dr. Muhlenberg had encouraged the organization of a society of laymen in each city parish, to whom the hospital authorities could look for financial aid annually, and through whose contributions a number of free beds should be established and sustained.

Accordingly, at the request of the rector, those present organized the "St. Luke's Hospital Association of the Church of the Incarnation," with the rector as president, *ex officio*, Mr. John H. Earle, vice-president, Mr. Philip Pritchard, secretary, and Mr. James W. Blatchford, treasurer. Ladies of the congregation, who were elected to membership, served on the beneficiary, visiting and finance committees.

The object of the society was declared to be:

The relief of the sick and needy poor, by obtaining for them, at the charge of the Association, admittance to St. Luke's Hospital; by caring for their spiritual and bodily wants, so far as practicable, when within the walls of that institution; and by extending to them advice and assistance when discharged as convalescent.

The first bed in the hospital under this resolution was established by the rector to be sustained out of the Communion alms; and the collection taken on Easter Day following formed the nucleus of the sustentation fund. Beds in St. Luke's Hospital were to be maintained by this association, at a cost of forty dollars a year; the occupants thereof to be designated by its beneficiary committee.

During the first year of its existence, the association sustained five beds at an outlay of \$200, and in addition paid \$916 for the board of other patients; and also provided for the burial of four of its beneficiaries; at a total expense of about \$1,250.

This was the third of similar city parish organizations formed to aid that noble charity (the two others being in the Church of the Holy Communion and St. George's); and it is the one which has longest survived. Other churches in and outside of the city also organized a "St. Luke's Hospital Association."

The constitution of the association was revised in 1878 and broader scope given for its work, so that its members were empowered to obtain admission for the sick of the parish "to St. Luke's and other hospitals, or to care for them in their own homes," and in general "to provide for their spiritual and bodily wants as far as possible."

Although the vestry had accepted an offer made by Grace Church in 1856 to sell to them the Twenty-eighth Street church property, yet three years elapsed before the parish was able to make full payment, and consummate the purchase. Within that period the vestry had paid on account \$14,000 in cash, and had assumed a mortgage of \$6,000 held by the Astor Library. A final payment having been made after Easter, 1859, the deed

from the corporation of Grace Church was executed and delivered to the Church of the Incarnation, bearing date May 10th, 1859.

The mission work had so greatly prospered under the pastoral care of the Rev. Mr. Chipman that it became absolutely essential to secure a site for a permanent chapel. Three lots on the south side of Thirty-first Street near Second Avenue were offered for sale and the vestry purchased them for the sum of \$7,200. A committee of the mission board was appointed to proceed at once to build a suitable chapel.

The building of a chapel for the mission work of the parish naturally aroused great interest among the people. Mr. Charles Jerome Hopkins, who was the efficient organist of the church, contributed \$370 towards the enterprise, the proceeds of a concert conducted by him; the ladies by two fairs raised \$1,300, and Mr. John H. Earle, according to agreement, sent his cheque for \$685, "being an amount equivalent to the contribution of the Sunday-school for 1859."

Plans submitted by Mr. Welch for a modest building, at a cost of \$3,750 were accepted; and the corner-stone of the proposed chapel was laid by the Rev. Dr. Taylor on the afternoon of Wednesday, February 27th, 1861.

The Church Journal gives the following account of this interesting ceremony:

"At half-past three o'clock the procession arrived at the spot, headed by the Rev. Drs. Taylor and Chauncey, and the Rev. Messrs. Montgomery and Chipman. Dr. Taylor briefly addressed the large assemblage, giving a little history of the church of which this was to be the mission chapel, and showing the peculiar and interesting relationship in which it stood to Grace Church as its

grandchild, metaphorically speaking. The Rev. Doctor traced the mysterious workings of the Almighty in the history of the Incarnation Church, which itself used to be a mission chapel of Grace, but which had for over four years stood an independent and flourishing parish, and these present ceremonies were for the celebration of the laying of the corner-stone of the mission chapel of a former mission chapel. In the course of his remarks Dr. Taylor expatiated upon the position of New York as the first and grandest missionary field in the country, as well as upon the influence she exerts throughout the nation commercially and politically, drawing from thence the inference that her religious influence might be so much greater than it is at present, were the home missionary responsibility of her clergy and professing Christians more keenly felt. The Rev. Mr. Montgomery made a statement of the relation of the parish to the mission, and spoke in detail regarding the special purposes for which the chapel was designed. The Rev. Mr. Chipman read a list of the contents of the box to be placed in the corner-stone, among which were copies of the Bible and Book of Common Prayer, the names of the President, Governor, and Mayor, as well as of the officers of the Church, copies of the *Church Journal* and *Protestant Churchman*, and a piece of the coffin of George Washington. The Rev. Dr. Taylor, rector of Grace Church, at the request of the Bishop, then laid the corner stone of the 'Chapel of the Incarnation.' Ten years before this Dr. Taylor had laid the corner stone of the Church of the Incarnation. The Rev. Dr. Chauncey read a prayer, and after singing, the Rev. Dr. Taylor pronounced the Benediction."

The building was completed within three months, and the rector, with the Rev. Dr. Chauncey and the Rev.

Mr. Chipman, held the first service within its walls on Friday evening, May 3d, 1861.

That the rector gave special attention to the training of the young is evidenced by a statement in his sermon, in 1860, that each confirmation class had successively furnished a candidate for the ministry. At this time also two divinity students were being educated by the congregation.

Mr. E. Treadwell Hustace was one such young man who was looking forward to Holy Orders. He was a son of Mr. William Hustace, one of the oldest parishioners, and a member of the home mission board. Young Hustace was a pupil in the Sunday-school and was confirmed in the church in the spring of 1859. Soon thereafter he was taken ill, and died in December of that year, at the age of seventeen. His interest in church work was evidenced by a legacy of \$1,235, which he bequeathed for the new mission chapel. The rector thus alludes to him in a sermon: "As if to continue the good example set by former confirmation classes in the parish, which have furnished respectively at least one candidate for Holy Orders, our last group supplied one of its number for this noble work. It pleased an all-wise Providence, however, to remove him to another sphere of employment, and he who had set his heart upon the work of the ministry on earth, is now engaged, as we humbly trust and believe, in the daily service of the celestial temple."

In appreciation of young Hustace's interest in the mission chapel and in acknowledgment of his legacy towards its support, the rector, by request, addressed the following letter to his father:

New York, March 12th, 1860.

My Dear Sir:

At a recent meeting of the Board of Managers of the Home Mission of the Church of the Incarnation I was unanimously requested by the Board as its President to express to you our profound sense of gratitude for the bequest in our favor by your excellent son, Mr. E. Treadwell Hustace.

As this is one of the first benefactions of the kind which the Association has received and is so considerable in amount as materially to further the prosecution of our missionary designs in the neighborhood, the Board deem it eminently deserving of special acknowledgment, not only as a great aid to their work, but in the light of an example worthy of being followed.

The appropriation made by your beloved son alike evinces his discrimination in the choice of an excellent object of his bounty, and his practical recognition of the claims of the everlasting gospel, and the commands of its divine Author.

I am, Very truly your friend and pastor,

(Signed) HENRY E. MONTGOMERY.

Mr. Montgomery did not fail to keep some project of work before his people. The new mission chapel, as we have seen, was built and opened for service in 1861. In a sermon that same year the rector says: "There is one work which I consider evidently essential to the permanent prosperity and usefulness of this parish. We absolutely require for this vigorous and increasing parish a new and larger church edifice. We have already provided for the wants of those for whom this building was originally designed, by the erection of a mission chapel. It was long in my heart to do this, ere I built a house of God for ourselves.

“If you can provide so easily a chapel for others, you can certainly construct a temple for yourselves. I would recommend no costly or extravagant pile, but a neat and commodious church, to accommodate such a number of worshippers as will not be too large for pastoral oversight, and to be begun, continued and completed with the prudence that I may safely claim as the character of our parochial operations in the past years. Such a building should be, I think, not very far from our present site (with a Sunday-school and lecture room attached), and no one can doubt that it would be immediately filled. I would earnestly commend it, especially as my faithful coadjutors, the wardens and vestrymen, have already unanimously approved the measure, as alike due to the parish and to its pastor. The only question is, when to begin?

“When I survey this congregation, and consider the cordial unity that prevails among you, and take into account the means which we have in our midst, and the additional substance which the proposed step would introduce to us; when I reflect, moreover, that the political and financial troubles that oppress us, will, from increasing indications, by the blessing of God, be alleviated (if not entirely done away, by that forbearance and pacific spirit which should always prevail in these family feuds), and that the course of natural trade must soon resume its wonted activity, and its channels be replenished with still stronger currents of business, it is my honest conviction that the time for this greatly needed improvement is at hand.

“When this congregation determine to do it, when they say with one heart and one voice ‘let us arise and build,’ past experience assures me that the good work

will be done, and the temple raised as our 'memorial of the abundant kindness of our God.' "

At another time the rector said: "I may add two new features of our parochial life: the Rector's Bible Class; and what may be termed 'the social reunion' of the instructors of all the Sunday-schools, in the month of December."

This latter custom has been continued to the present time; and the December meeting of all the teachers at the rectory not only formed a pleasant gathering, but was made the occasion for consulting about the approaching Christmas festivities of the two schools.

As it was not possible, or even desirable, to enlarge the present church, the only alternative appeared to be the purchase of ground elsewhere for the erection of a new building. The vestry held this important matter under long and frequent discussion. Either they must raise more money to build, and by so doing increase their present obligations, or they must sacrifice the sure prospect of the parish becoming one of great influence in both the neighborhood and the diocese.

The vestry, however, decided in 1860 that whilst all were of the opinion that "increased church accommodations would have to be obtained at no distant day, to keep pace with the growth of the congregation, and to afford the Sunday-school and the societies of the church sufficient room to carry on their work, yet owing to the political agitation which was seriously affecting the business interests of the country, they did not deem the present time a propitious one for presenting the matter to the congregation."

During the year which followed, civil war broke out; business became unsettled; large demands were made

for money to provide for this emergency; uncertainty as to the immediate future was great; and it was evidently no time to ask for money to build a new church. The Sanitary Commission appealed very forcibly to the hearts and pockets of the benevolent, and its large requests for money were liberally met.

The pressing necessity of providing a larger church building was not, however, forgotten. The price of realty in New York city was falling, and the vestry made several efforts to purchase a site for the proposed church.

The history of the parish would be incomplete without reference to the loyalty and the patriotism of its people during the trying times of the Civil War. Mr. Montgomery was a Christian patriot, a staunch supporter of the government, and a kind and sympathizing friend of those who were suffering from the inevitable consequences of war. His sermons were those of a man who believed in the righteousness of the cause, and who was firm in his convictions of a finally reunited country. His daughter has written of this period:

“On the memorable 19th of April, 1861, Mr. Montgomery bade farewell to the Seventh Regiment as it left the city for the seat of war; and on the following Sunday there were special prayers in the church for all departing volunteers and particularly for those going from this parish. On the 27th of April the rector caused the stars and stripes to be flown from the tower of the church.

“The mission chapel in Thirty-first Street, which had been closed for repairs, was opened on May 3d by a service, at which, after the national anthem had been sung, the rector made a patriotic address. The Sunday following he preached a stirring patriotic sermon in the

church, and devoted the special collection then taken to the cause of suffering soldiers.

“Colonel James E. Montgomery, his brother, had served on the staff of General Franklin; and his nephew, Lieut. Louis Fitzgerald, was on General Kearney’s staff. Both were severely wounded, and brought to Mr. Montgomery’s house.

“On June 28th, 1861, from the balcony of Mr. Laimbeer’s house in Lexington Avenue, Mr. Montgomery presided at the presentation of colors to the Thirty-second Regiment massed in the street below.”

In various ways the rector provided for the comfort of the men of the regiments in the field by sending, through established agencies, prayer-books for Colonel Mattheson’s regiment, and boxes of comfort to others.

Through the St. Luke’s Association of the parish, the rector secured beds at St. Luke’s Hospital for many wounded soldiers. His frequent appeals to his people for contributions to the Soldiers’ Home, to the sick in Bellevue and the emergency hospitals, were generously met, and served to keep his congregation in full sympathy with the cause.

In addition to his pastoral visits to his own flock, the rector found time to frequently visit the several soldiers’ camps and hospitals throughout the city and bring cheer and comfort to the wounded and dying soldiers and also to keep in touch, by a large correspondence, with many who had gone to the front.

In October, 1862, the venerable senior warden, Mr. John Davenport, after having served the parish from its organization, being its first elected vestryman, and its senior warden from 1856, felt obliged to resign his seat in the vestry. Upon accepting his resignation the following minute was entered upon the records:

Resolved: That in accepting the resignation of Mr. John Davenport as senior warden of the parish, the rector and vestry desire to express their sincere regret at parting officially with a gentleman who has faithfully served the Church of the Incarnation in various offices of trust, and who has been associated with the parish as a most active and efficient member from its earliest inception.

On November 9th, 1862, Bishop Potter ordained in the church Mr. John Jay Harrison, who shortly thereafter received an appointment as chaplain in the United States Navy.

In the year following, on November 21st, in the Church of the Incarnation, the bishop admitted to the diaconate Mr. Elliott Dunham Tomkins; and at the same time advanced to the priesthood the Rev. Eastburn Benjamin.

We here note with pleasure that the University of Pennsylvania, his alma mater, conferred upon the Rev. Henry E. Montgomery in 1863 the honorary degree of Doctor of Divinity.

As there was some probability that the Rev. Mr. Chipman would shortly leave the mission chapel, a petition from its congregation for a continuance of his services as their missionary was sent to the board of managers, urging his retention, and pledging themselves, if he were retained, to contribute \$400 towards his salary.

The board thereupon passed a resolution to the effect that if the persons interested would select a committee of their own number to manage the chapel until January 17th, 1864, and would employ Mr. Chipman as their minister, at a salary of \$1,200 per annum, the board would give them the use of the chapel, warmed and

lighted, for the public services of the Episcopal Church until that day, reserving the use of the same for Sunday-schools, in the same manner as now used. The board also agreed to contribute \$800 towards Mr. Chipman's salary.

Mr. John C. Montgomery offered an amendment to the above resolution, which was accepted, and the original motion as amended was adopted, thereby giving to the chapel congregation, if they so desired, the privilege of "organizing a separate corporation."

The congregation, having accepted the suggestion of the board, organized themselves into an independent body, taking the name of "The Church of the Reconciliation," and electing the parish missionary, the Rev. Tapping R. Chipman, their rector.

Dr. Montgomery thus explained to his people the motive which led him to recommend this change in the ecclesiastical relation between the mission and the parish vestry:

"In midsummer of the past year an important change was effected in the ecclesiastical position of our mission. Before that period it was simply a mission station connected with the parish church. Its worshippers had no voice in the administration of its affairs, and its excellent missionary was not entitled to a seat in the diocesan convention. For several reasons it seemed expedient to your board to sanction a formation of a vestry for the mission itself, who should elect their own rector, thus giving him a canonical position in the convention, and throwing the congregation in some small degree upon their own exertion for support. Your board permitted them to form a corporation granting them the use of the sacred edifice for a definite period. The proposition was

accepted; the vestry was elected for the mission; and the name of the Church of the Reconciliation was adopted. The infant parish was admitted with its newly elected rector, Mr. Chipman, into union with the convention of the diocese in September, 1863.

“It will be borne in mind that no change was made in the matter of ownership of the church and ground of the mission; the title is still held, for sufficiently obvious reasons, by the party who has always possessed it, ‘the rector, wardens and vestry of the Church of the Incarnation.’ It was believed that it would produce excellent results to give the congregation of the mission an opportunity to exercise that love of independence which is so strong an element in our lives, and to encourage them in the laudable desire of providing, according to their ability, for the sustentation of their own minister.”

The stirring appeals of the rector to “arise and build” were not forgotten. Efforts were made from time to time to secure a favorable site for building, or to buy a church already built.

At one time it seemed very probable that an exchange could be made with Dr. Hague’s Baptist Church on the corner of Thirty-first Street and Madison Avenue. After some negotiation the effort to obtain the property proved unsuccessful.

In March, 1863, the vestry had before it the refusal of certain building lots on the northeast corner of Thirty-fifth Street and Madison Avenue. Three lots, one hundred and twenty-five feet deep on Thirty-fifth Street, could be obtained for the sum of \$60,000; or the whole property ninety-eight feet on Madison Avenue by one hundred and seventy-five feet on Thirty-fifth Street, could be bought for the sum of \$85,000.

The vestry also had offered to it for consideration several lots on the northwest corner of Thirty-fourth Street and Park Avenue (seventy-five feet on Thirty-fourth Street and one hundred and twenty-five feet on the avenue), the asking price for which was \$50,000.

The purchase of three lots on the corner of Thirty-ninth Street and Madison Avenue (ninety-eight feet on the avenue and one hundred feet on the street), the asking price for which was \$52,000, was also under consideration.

The vestry thereupon decided to lay the matter of choice before a parish meeting; and all subscribers to the fund for building a new church were asked to meet at the house of the rector on the evening of May 27th, at which time the plans proposed by the vestry would be laid before them. The meeting proved an enthusiastic one and it was decided to make the effort to build, and to solicit subscriptions to that end.

In June, 1863, the rector was able to announce to his vestry that the sum of \$50,000 had been subscribed towards building, and the following resolutions were unanimously adopted:

WHEREAS, By the blessing of Almighty God upon the exertions that have been employed for the purpose, the sum of fifty thousand dollars has been received in compliance with the terms of the vestry for the erection of the new Church of the Incarnation; therefore,

Resolved: According to the wishes of a large majority of the congregation, the rector and clerk of the vestry be instructed to negotiate with the owner of the plot of ground on the east corner of Madison Avenue and Thirty-fifth Street for the immediate purchase of 74.4½ inches on the avenue by 125 feet

on the street, for a sum not exceeding \$50,000, and upon the most economical terms of payment that can be agreed upon between the parties.

Resolved: That five members of the vestry shall be appointed, of whom the rector shall be chairman *ex-officio*, and that said committee be requested as soon as possible to consult a competent architect or architects to prepare for them a plan, or plans, to lay before the vestry, of a church, chapel and school-house, the expense of which shall be strictly within the terms of the subscription book of the new church.

The building committee consisted of the rector, and Messrs. Vandervoort, Crawford, Pritchard, Therasson and Clerke, who held frequent meetings for consultation.

In 1863, on a day in July when the city was in the hands of a mob on account of the draft riots, a meeting of the building committee of the vestry was held to decide upon plans for the new church, and, notwithstanding the uncertainty and the excitement of the hour, the rector and a quorum transacted business as usual. On his way to this meeting, the rector found one of his parishioners on the sidewalk in front of her house, where she had been driven by the mob which had attacked the draft officers, broken the draft wheel, and driven out the inmates and burned the house. Dr. Montgomery took the ladies of the household to his own home for protection, and went on to attend the committee meeting.

In August the special committee reported that it had purchased the lot referred to on the northeast corner of Thirty-fifth Street and Madison Avenue at a cost of \$48,000, of which amount \$40,000 was to remain on bond and mortgage for eighteen months at six per cent interest.

Three designs for the building had been under consideration, submitted respectively by Messrs. Gambrel and Post, Mr. H. G. Harrison and Mr. E. T. Littell. The vestry decided upon the plan of Mr. Littell, and he was accordingly appointed architect of the church.

It was a gratifying surprise to the rector and vestry to learn that William Judson, Esq., had offered to buy and donate to the church the lot on Thirty-fifth Street behind the lots purchased for the new church; by which generous offer the symmetry of the new church edifice could be greatly improved, and the Sunday-school room and chapel made more commodious. The thanks of the vestry, with suitable acknowledgments of the generous offer of Mr. Judson, were sent to him, and the rector was requested to confer with the donor as to the method of conveying the property directly to the corporation, with covenant attached, in order that the parish should be secured against any contingency in the possession of the new building which it was intended to erect thereon.

The architect's plan of the church, showing certain changes made necessary by the addition of the lot in Thirty-fifth Street, was agreed to by the vestry, it being specified that the church should be without galleries, should seat eleven hundred and six people, that the organ be placed near the chancel and that the entire cost should not exceed the original estimate.

As the contract for the building called for a larger sum of ready money than the parish had available, it was particularly pleasing to learn that the Rev. Dr. Campbell White had made overtures for the purchase of the old church building, Madison Avenue and Twenty-eighth Street, and that possibly the sum of \$45,000 could be obtained for it. The rector was authorized to offer the

building to Dr. White for that sum upon certain conditions. The negotiations, however, failed.

The work of building proceeded diligently and the corner-stone of the new church was laid on March 8th, 1864, by the Rt. Rev. Horatio Potter, bishop of the diocese. There were present on this occasion with the rector, Bishop Talbot of Indiana, the Rev. Dr. Taylor, rector of Grace Church, twenty-five vested clergymen, and students from the General Theological Seminary. An address was made by the Rev. Dr. Montgomery, wherein he stated that "in building this church we have gone down to solid rock foundation, thereby making it a type of the living Church which is founded upon the Rock of Ages." Within less than a year after this ceremony the rector had the great satisfaction of announcing to his people that the church was paid for, that every seat in the building had been sold or rented, and that the cost of the building had been \$120,000.

From a description given by the architect we learn that "the Church of the Incarnation is in the Early Decorated English Gothic style, of the first part of the XIVth century, adapted to modern principles and improvements in architecture. The material is Newark stone with Cleveland stone dressing on the front, and the other walls are of brick. The front on Madison Avenue has three arcade entrances to the same number of aisles into which the interior is divided. The length of the church is ninety-nine feet, its breadth sixty-one feet, and its height sixty-five feet. The exterior and interior sculptures are modelled after natural leaves; the arch braces of the roof are filled with tracery purlins and intermediates, forming square panels, above which is the chestnut ceiling. The chamfers have been colored with vermil-

lion and the roof oiled and stained. Two of the porch doorways are of the form known as square-headed trefoil; the centre doorway having a full pointed arch with soffit cusps forming a pointed trefoil head. The gable surmounting the centre terminates in a floriated stone cross. Above the porch runs a low arcade, partially pierced through, and above this again is a great west window of five lights with traceried head, the tracery being transition from plate to bar tracery. The chancel, which is apsis, is eighteen by twenty feet and is lighted from above by a large corona of twenty-four lights. The bishop's chair, canopied, is at the crown of the apse with seats for four clergy on either side. Without the chancel rail and on the south side stands the pulpit. On the north side is the font. The chancel furniture is of walnut and ash, and the pews and trimming of the nave of the church are walnut and chestnut. The ceiling of the chancel is a pointed semi-dome of framed walnut and ash tracery. The lower panels filled with plaster tinted to a deep ultra-marine, are relieved with constellations of golden stars. The upper panels are filled with white glass with ruby border. Around the cornice is the legend 'The Word was made Flesh and dwelt among us.' The walls of the church are encrusted with diaper work in plaster. The chancel arch is of stone on stone columns with capitals carved with oak and maple leaves. On the north side of the chancel is the sacristy and organ-room, the organ and choir being raised above the room wherein the bellows is located. The church is lighted by means of the chancel corona and by circles of gas jets from golden flowers, surrounding the cap of the iron column on each side of the nave."

A peculiar feature in the church was a small gallery

for a quartette choir in front of the organ, which was elevated about twelve feet above the floor of the nave to the left of the chancel arch. In these days of chancel choristers this arrangement can hardly be appreciated.

The new Church of the Incarnation at Madison Avenue and Thirty-fifth Street was opened for service on the third Sunday in Advent, December 11th, 1864. A very large congregation was in attendance. There were present in the chancel the Rev. Dr. Forbes, Rev. Messrs. Thomas M. Peters, S. S. Stocking and John H. Hopkins, Jr. The sermon was by the rector upon the text: "So the house of the Lord was perfected." (II Chronicles VIII: 16.) He said:

"A brief synopsis of the history of the undertaking seems to be claimed by this interesting occasion; especially as this church is (if I am correctly informed), the first and only Protestant Episcopal House of God ever built in this city by its own congregation, without receiving, or even asking, pecuniary assistance from the venerable corporation of Trinity Church."¹

Alluding to the construction of the new building the rector says, "It was determined in the very outset that the three cardinal principles of sight, sound and ventila-

¹ This assertion of independence, of which rector and people were justly proud, was repeated upon another occasion, with the added words that "this exception is so stated in the report of the Rev. Dr. Berrian, the rector of Trinity, addressed to the Legislature of the State."

During the preparation of this history, at the request of Dean Grosvenor, this excerpt from Dr. Montgomery's sermon was sent to the Rev. Dr. Manning, present rector of Trinity for his information. His acknowledgment of the same was accompanied by a letter from the comptroller of the parish, Mr. H. H. Cammann, in which he says "We have had our records carefully examined and we cannot find any reference to the Church of the Incarnation, or that any donation was ever given to that church."

tion should be considered; and it was distinctly intimated to the gentlemen who competed for the construction of the edifice that no plan would be entertained for a single moment that did not combine these three essential elements for Protestant Episcopal worship.

“Without the intermission of a single Sunday service, this House of God is perfected, and today, under the most auspicious conditions, with the sunlight of heaven shedding its genial rays upon us and gentle rain symbolizing the showers of His Grace, the noble temple which our hands have builded, thronged by its friends and familiar worshippers, stands among its sister churches which crown this beautiful height of the metropolis, and begins to echo the glorious strains of the Gospel of our Lord and Saviour, Jesus Christ.”

The preacher then describes the appearance of the interior of the church.

“While our architect has gone to the former part of the fourteenth century for a model, or rather for his style, the church is adapted to modern wants, and to modern principles and improvements of construction. It has been the aim of the architect to avoid medievalism, and to give expression to the comforts of the present day by means of the noble, well approved alphabet of the past.

“The divisions between the nave and the aisles are marked by iron pillars of the thickness of only nine inches, the first adaptation of such to ecclesiastical purposes in the Protestant Episcopal Church in this country, although there is a rich volume of European experience in their favor.”

Having spoken of the Church of Christ under the symbol of a ship, the preacher continues, “the earliest

churches remaining, have the bishop's chair placed as you see it here, behind the Lord's Table, and at the very extreme end of the apse, that He, the Spiritual Pilot, when present, may overlook the welfare of the entire flock. The Lord's Table is so situated that the officiating presbyter may go behind it and break the bread of life 'before the people,' as the rubric directs, thus uttering, even by his posture and gesticulation, a protest against the fearful doctrine of transubstantiation, which places the priest between the people and the altar, and teaches that the sacrifice is repeated continually by the celebrant. This is a House of Prayer, and not a temple for sacrifice."

Having referred to the fact that the articles of furniture in the chancel, and also the Communion silver, were gifts of dear friends and parishioners, the rector speaks of "the most conspicuous features of our new sanctuary, which may well be termed an *extraordinary* series of memorial windows.

"The great west window represents in its middle lancet the ascension of our adorable Redeemer, while in the side lights are seen types of the various deeds of mercy performed in the name of the Lord Jesus, and which were so constantly and sweetly done by the loving child of God, in whose memory this window has been made.¹

"The associated memorials that fill the windows on the south side of the church present consecutively the different classes of our parochial dead, since the period of my rectorship in the church, (my own departed among

¹ This window, which was most beautiful in design, attracted much attention for its coloring and artistic workmanship. It was the gift of Mrs. Henry Shelton in memory of her daughter, Claude S. Brownrigg. It was destroyed by fire in 1882 and was replaced by the easterly window now on the north wall.

them.) The one nearest to the tower is dedicated to the blessed infancy of children. The next, to the little children whom the adorable Redeemer has gathered to His arms and taken to Himself forever. The third couplet represents the young maidens who have fallen asleep in Jesus; and the fourth contains scriptural delineations appropriate to the young men whose initials are written underneath; while the last two windows on this side represent, respectively, the maturer members of the parish and those who left us in the full weight of years; or rather, bending beneath that weight towards the grave, whither we are all hastening. On the north side of the sanctuary all are private memorials, save three, including the remaining large window on the left.

“Selected here and there throughout the church are some free pews for the poor and the stranger, where we can always exercise hospitality towards those who have no regular sitting in the sanctuary.”

In conclusion the preacher said, “We will continue as of old to ‘take sweet counsel together concerning the things that belong to our peace.’ We will together strive for the defence of the Gospel as a band of brothers. We will toil for the salvation of souls, and for the consolation of the manifold hurts of poor humanity. We will labor, not to make our church eminent in position, or distinguished by a worldly conformity, but eminent in good works, and conspicuous in the light it sheds on the waste places of the moral wilderness around us. The church is set on a hill. By the blessing of God it shall be like ‘a city set on a hill, which cannot be hid.’”

A hymn composed by Dr. Littell, brother of the architect, was sung upon this occasion of the first service in the new church.

The church received many gifts from parishioners in the matter of chancel furnishings and memorial windows. A massive silver communion set, consisting of a flagon, two patens, two chalices and four alms basins, is inscribed "a memorial offering from Frances Moore Tucker, All Saints' Day, 1864."

It had been the intention of the vestry to have the church consecrated on the second day of February, 1865, but it became necessary to postpone the ceremony, and accordingly, on Thursday in Easter Week, April 20th, 1865, the consecration took place. The wardens and vestrymen met Bishops Potter and Bedell and about twenty clergy, in surplices, at the main door of the church. The Instrument of Donation and the Request to Consecrate were read by the rector. The Sentence of Consecration was read by the Rev. John R. Livingston, D. D.

Morning Prayer was said by the rector, assisted by the Rev. Dr. Nathaniel E. Cornwall and Dr. Livingston. The Revs. Lawrence H. Mills and Lea Luquer read the Lessons. Bishop Horatio Potter of New York said the Ante-Communion Service, Bishop Bedell of Ohio reading the Epistle.

The sermon was by the Bishop of Ohio, who took for his text St. John XII: 5. "Why was not this ointment sold for three hundred pence and given to the poor?" The propriety and usefulness of devoting costly offerings to God's service was his theme. "A barn," said the bishop, "might indeed be an acceptable offering when nothing better could be had, but it would be an insult if given by those who had costly and comfortable houses of their own. The erection of a beautiful church improves the taste of the whole neighborhood." The

preacher dwelt at some length upon the manifold benefits of a thoroughly educated and cultivated ministry, and he counselled the congregation to remember that the degree of support they gave to their pastor was the true measure of the intelligence of the flock.

The collection taken at this time amounted to more than \$1,000 and was appropriated to the work of the Christian Commission.

On the Sunday previous (being Easter Day) the collection had amounted to \$2,300, which was taken specially for the St. Luke's Hospital Association of the parish.

The church has always been noted for its contributions to benevolent objects. The rector said to his congregation in 1864, "In one fact I take great pleasure, that, in the year when we are carrying the burden of our new church enterprise, a burden lightened by the one hundred and thirty-five subscribers, we have considerably increased our benevolent contributions over last year. While we have been engaged in providing for ourselves we have not been slack in making provision for others of the 'household of faith.'

"Without any invidious distinction I apprehend that I may safely claim that if not absolutely at least relatively, in view of the limited capacity, our receipts have been the largest ever yet collected in any church of our communion in the country."

In alluding to the building of the church the rector said:

"To show the faith which animated the conductors of the enterprise, it may be mentioned that the contract for the purchase of the site was signed on the very day of the announcement that Gen. Lee entered Pennsylvania; while, to illustrate the earnestness of the Building Committee, I may be permitted to state that the first meeting

at which a quorum was present was held upon the second and worst day of the July riots."

By selecting the present site for their new church the parish was entering into what later became a congested ecclesiastical zone.

The Church of the Transfiguration, opened for service in 1850, was located in Twenty-ninth Street between Fifth and Madison Avenues

Zion Church had occupied its new building on the corner of Thirty-eighth Street and Madison Avenue since 1854.

On the northeast corner of Lexington Avenue and Thirty-fifth Street the attractive little Church of St. John Baptist, built during the rectorship of the Rev. Cornelius R. Duffie, had been consecrated in 1856.

Christ Church, which had formerly been a Baptist Church, stood on the corner of Fifth Avenue and Thirty-fifth Street, and was under the rectorship of the Rev. Dr. Ewer.

By the coming of the Incarnation to its present site, there was created the anomalous condition of four Episcopal churches within the radius of half a mile, three of these being on Thirty-fifth Street within two blocks of each other. The newly organized Church of the Atone-ment was then occupying the former Church of the Incarnation at Twenty-eighth Street. It is evident therefore, that that particular section of the city did not lack for the services of the Protestant Episcopal Church.

Eventually it became desirable to transfer Christ Church to West Seventy-first Street and Broadway, and to unite Zion congregation with that of St. Timothy on West Fifty-seventh Street. The old Christ Church was later demolished to make room for a mercantile building;

and Zion Church (still standing) was sold to the congregation of the South (Reformed) Church. St. John Baptist congregation united with the parish of the Epiphany (organized 1833), and, although the church still remains on its original site, the name has passed away and the name Epiphany has supplanted it.

President Lincoln was assassinated on the evening of Good Friday, April 14th, 1865. The church was draped in mourning, and on April 19th, at the hour of Mr. Lincoln's funeral, a commemorative service was held at the church, consisting of the litany and prayers from the funeral service, with appropriate hymns, and an address by the rector. He also read the speech of President Johnson to the Illinois Delegation.

Thursday, April 20th, the day selected for the consecration of the new church, had been appointed by the President of the United States as a day of universal thanksgiving throughout the country on account of the close of the war. It was suddenly changed into a day of mourning on account of the assassination of Mr. Lincoln. During the consecration services prayers were offered for the afflicted family and for the sorrowing nation.

Very specially would we emphasize Dr. Montgomery's intense loyalty to the government, and his warmest sympathy and tender consideration for the Southern people, great numbers of whom came north in dire distress shortly after the war. Many came to the rector's house and became his devoted personal friends. The Southern clergy also found his pulpit freely opened for them to plead for their poverty-stricken churches.

A second offer for the Twenty-eighth Street church property having been received, the vestry submitted a

contract for its purchase to the Society of the Second Congregational Unitarian Church of the City of New York; whereby "the church edifice and premises at the corner of Madison Avenue and Twenty-eighth Street, together with the organ and all the church furniture, (excepting the altar cloth and cushions, the kneeling benches of the pews and the font), would be delivered to them for the sum of \$43,000, to be paid in cash on the delivery of the deed for said premises." The purchaser was not able to fulfill the terms of the contract, and the sale was not effected.

The matter of free sittings in all churches was being advocated by the journals of the day at this time, and in keeping with the spirit of "free and open churches," the vestry on November 16th, 1864, resolved that

WHEREAS, About two thousand four hundred dollars has been subscribed for the object of free pews in the new Church of the Incarnation, the vestry feel under obligation to carry out the intention of the subscribers thereto, to set apart such pews accordingly."

The church was completed without debt, by the end of the year; and we note that the vestry, having thus provided for the wants of the congregation and Sunday-school, were anxious to provide for the comfort of Dr. Montgomery and his family by building a rectory. They therefore decided that "in view of its special value to the church and of its prospective value as a rectory, the lot on Madison Avenue north of the church be purchased by the church corporation (subject to its mortgage of \$10,000) at its actual cost to its present holders." The lot was accordingly purchased in 1865 for the sum of \$11,054.08.

There were no year books in those days to give information regarding the parish, but no better source of information could be found than the sermon preached by Dr. Montgomery on each recurring anniversary of his rectorship. Its spiritual and financial condition was plainly rehearsed to his people, not only to give information of the past, but to incite them to renewed activity in the future. From the rector's sermon delivered on his tenth anniversary (March, 1865) we quote the following:

Total contributions for the year 1864-5 . . .	\$119,399.19
For the preceding nine years' receipts . . .	202,478.94

Total for ten years \$321,878.13

Of the amount of contributions for the year there are two large items, namely: from the sale of pews, and premiums less the amount of subscriptions reported last year, and less also the amount of interest in the former church \$56,250 and the net result of sale of the former church property \$38,800.

Referring to the numerous objects receiving contributions from the parish, in the diocese, in the city, in foreign fields, and in domestic missions, the rector said: "The good accomplished by the thousand rills of beneficence I leave you to imagine; no human intellect can trace the blessed influence to its end. No language of earth could suffice to describe the healing and the gladness ministered by the annual prayers and offerings of a congregation of Christ's professing people. One most agreeable incident I must not omit to mention—the gift of a subscription of \$1,200 (or its value in the pew to the Corporation), accompanied with the request, which has been complied with, that the increase in the church's revenue accruing from the gift should be appropriated only to the poor. Several other contribu-

tions of a like nature, and of smaller amount, have also been made to the vestry."

Mr. Henry Eyre, a member of the vestry, with the sole object of removing a present encumbrance of the church, took, by assignment in behalf of his wife, a mortgage of \$10,000 which had become due on the rectory lot. A vote of thanks was passed by the vestry to Mr. Eyre for his generous action.

The church having been finished and consecrated, the rector next urged upon his people the desirability of building a rectory on the vacant lot north of the church. The vestry thereupon issued a circular letter to the members of the church, which was read by the rector from the chancel on Easter Day, 1867.

The letter was as follows:

WHEREAS, It is considered expedient and desirable in the opinion of the vestry that the rector should reside near the church as well for his own health and comfort as for the greater facility in performing the duties of his office, and

WHEREAS, The lot on the north side of the church now owned by the church may very properly be used for the erection of a parsonage so soon as it can be done without increasing the present pecuniary responsibilities of the church corporation, and

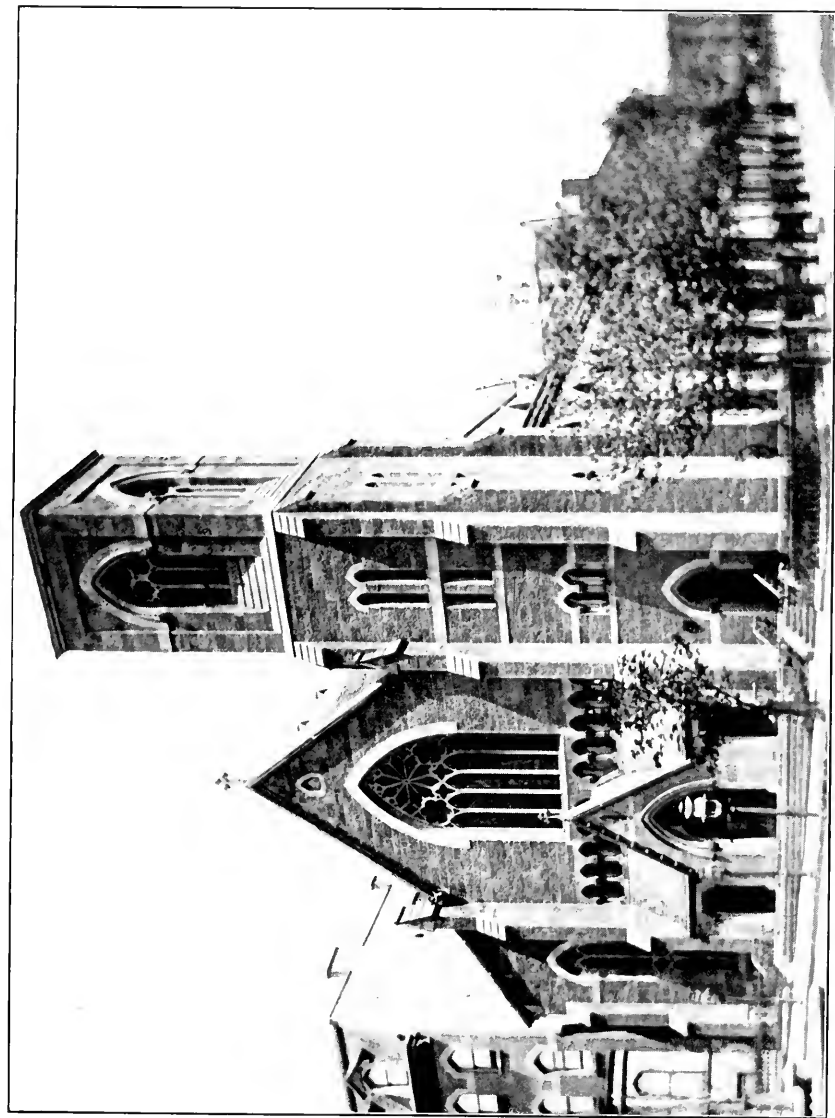
WHEREAS, The vestry is informed that a suitable building for the purpose can be erected for the sum of \$25,000, while the church corporation is now paying the rector for rent of a parsonage the yearly sum of \$1,500.

Resolved: That if the sum of \$10,000, which is the difference between the present property valuation of a parsonage and the proposed valuation, can be obtained in responsible subscriptions, and so soon as they are obtained and not before, the vestry will proceed to make contract for the erection of a parsonage.

This proposition of the vestry was heartily concurred in by the congregation. The matter of building was however deferred for a while; and, as no special work was to be undertaken during the summer, the vestry gladly accorded leave of absence to the rector, from September 15th for three months, to enable him to make a trip to Europe.

In May, 1868, the project of building a parsonage on the lot north of the church, or selling it, was further discussed by the vestry. After due deliberation they concurred in the views of the rector that between the question of selling the lot or leaving it in an unproductive state for an indefinite time, it would be better to mortgage the church property for a sufficient amount to build a parsonage, and consolidate the debt of the church corporation, having as little debt as possible on the church building. The vestry desired the rector to appoint a committee "to digest a completed plan for the erection of the parsonage, the securing of the money necessary for the same, and for the liquidation of the present indebtedness of the parish." Messrs. Clerke, Therasson, Herrick and Fahnestock were thereupon appointed.

The report of this committee stated that a house twenty-four by fifty feet, of three story and French roof, with an extension suitable for a rector's study, could be built for \$29,500, and be ready for occupancy by April, 1869. This would increase the present indebtedness of the parish to \$55,000. The enhanced value of the church property and the resources of the parish seemed abundantly to justify this important step. The architecture of the house was to be in keeping with that of the church.



CHURCH OF THE INCARNATION AND RECTORY, 1869

The committee believed that there would be no difficulty in securing this amount on mortgage upon the church property, with a personal bond added, as it was considered first class, and worth at least five times the amount of the proposed mortgage.

The report of the committee was favorably received and the following resolution was passed by the vestry on June 1st, 1868.

Resolved: That a sum not exceeding \$36,000 be raised by loan on the church, to be used in the erection on the parsonage lot of a suitable building for a rectory; also to pay all taxes and assessments which are a lien on the church property, and also to pay any deficiencies as shown by the treasurer's report.

Resolved: That with this amount secured to the parish on mortgage, the sum of \$10,000 so kindly loaned for several years by Henry Eyre, for the convenience of the vestry, be paid off.

The vestry also determined that the building of the parsonage be forthwith commenced and should not exceed \$30,000 in cost. The two wardens, Messrs. Valentine and Nesbitt, together with Messrs. Clerke, Therason, Fahnestock and Herrick were appointed a building committee. A concise statement of the action of the vestry in the matter of building the parsonage was directed to be read by the rector to the congregation.

The real estate indebtedness of the parish it was therein stated, would be as follows:

Proposed mortgage on the church	\$36,000
Mortgage on parsonage lot	9,000
Mortgage on chapel	10,000
<hr/>	
Total of indebtedness	\$55,000

The amount of the loan to be obtained on the church building was subsequently raised to \$38,000 making the entire indebtedness of the parish, \$57,000.

The organ, built by Henry Erben, which had not been completed in time for the consecration of the church, had by this time been placed in the small choir-loft.

Turning our thoughts from the parish to the affairs of the diocese, we note that the convention of 1867 had passed an amendment of two existing canons, whereby it became obligatory on all churches in the diocese to take an annual collection for certain specified objects. Failure on the part of any parish to comply with this enactment was to result in loss of representation in the diocesan convention.

The vestry of the Incarnation protested against such arbitrary legislation in strong and emphatic language, as evidenced by the following resolutions, passed October 29th and presented at the diocesan convention of 1870:

The corporation of the Church of the Incarnation in the City of New York through their Rector, Church Wardens, and Vestrymen desire respectfully to enter their protest and by this document do protest, against the action of the Diocesan Convention of New York which by amendment in 1867 of its Canons IV and XV made it obligatory upon churches to make collections for specified objects under penalty of forfeiting their connection with the Convention, and the right to send a delegate or delegates to its sessions. The grounds of the protest are as follows:


First. That the Constitution of the Protestant Episcopal Church in the Diocese of New York by its Third Article guarantees to each church a right to be represented in Diocesan Convention by lay members or delegates, not exceeding three in number, chosen by its vestry, or congregation, which Article

has not been altered, and no attempt has been made to alter the same in such manner as such Constitution provides, nor can the same be altered or amended by a majority of the Convention, so as to exclude this church from a right to representation in the Conventions of the Diocese:

Second. That said Constitution does not confer power or authority upon a Diocesan Convention to require collections or contributions from churches, nor grant authority to prescribe the subjects, terms, or occasions upon which the offerings of churches shall be made, nor confer power to punish by disfranchisement any church which may neglect, or refuse requirements in regard to such church offerings which may be made by said Convention, whether in form of Canon, or otherwise.

Third. That such Canon, or amendments of Canons regulating collections for specified, or general objects were and are unauthorized by said Constitution, and are not only in conflict therewith, but are an infringement upon the rights of the churches, and as such are unconstitutional, and should be held and treated as null and void. That as the Diocesan Convention is composed of an aggregate of churches, and churches are but an aggregate of individuals, any attempt to prescribe the particular objects for which parish collections shall be made, or the agencies through which they shall be made, under grave penalties, is an infringement of the liberty of the individual which no church can tolerate, and retain the love, respect and confidence of its members.

The vestry of St. George's Church had made a similar protest the year before.

 In deference to these protests the committee on canons recommended and the convention adopted a resolution that Section 3 of Canon IV be amended by striking out

those lines which constituted the amendment to the Canon of 1867 and which made obligatory contributions from all churches for specific objects. Canon XV remained unchanged.

The vestry having thought it desirable that the financial condition of the parish should be fully understood by the people, requested the rector to make a statement to the congregation, which he did on October 11th, 1868, as follows:

The Rector, Church Wardens and Vestrymen of the Church of the Incarnation, at their meeting on October 5th, 1868, unanimously resolved that the following statement should be made to their friends and brethren of the congregation whom they represent.

It will be remembered that in July, 1863, when the present site was purchased for the church edifice, the adjoining lot on the north was secured through the kind contribution of \$2,000 by several members of the parish, for the purpose of a rectory at the cost of \$12,000.

The remaining ten thousand dollars remain as a mortgage upon the parsonage lot, involving the yearly expenditure of \$700. During the last five years this lot has greatly enhanced in value, and the corporation of the church have, with great unanimity, deemed it their duty to improve it by the erection of a substantial rectory at a cost of \$31,000.

To accomplish this desirable result, and in order also to pay off certain large assessments upon the church for the new pavement, etc., the corporation, after due deliberation, have determined to raise \$38,000 by bond and mortgage upon the church.

The interest of this sum, after deducting the

annual payment of \$1,500 now paid to the rector as a commutation for house rent, will increase the annual expenses of the parish by the amount of \$1,100. In order to defray these increased liabilities, it is proposed to devote the collections of the second and fourth Sundays of each month to the payment of the interest and principal of the mortgage, so as to liquidate, in time, the whole indebtedness of the parish.

The Rector, Church Wardens and Vestry have the fullest confidence that this congregation will cordially endorse the important step, which, in consideration of the present and future interests of the parish, they have unanimously taken.

With the proposed mortgage of \$38,000 upon the church edifice the entire incumbrance upon the property of the corporation will amount to \$57,000.

Early in this year the rector announced to his people that he had decided to introduce the weekly offertory as a means of increasing the revenue of the parish.

One of the many charities of our Church in which Dr. Montgomery was greatly interested was that known as "The Sheltering Arms." The Rev. Dr. Thomas M. Peters had inaugurated this work in 1864, by taking into his own house a number of little children and caring for them. These children were from the class which for various reasons could not be received into any of the public institutions.

Knowing the love of Dr. Montgomery for little children, we are not surprised to find that he took great interest in this philanthropic enterprise. Naturally, he encouraged his people to aid this work, and so we find recorded in the first report of the trustees of "The Sheltering Arms," in 1866, a contribution of \$216.01 from the

Church of the Incarnation Sunday-school; and one of \$50 from Miss Van Horne's class in the same school. In the year following there was a contribution from the parish Sunday-school of \$445.62 for the extension of the building; and for current expenses there was contributed \$221.28; from the Easter offering of the Sunday-school, \$746.28; from the Mission Sunday-School, \$28.28; and also from the Church of the Reconciliation, \$39.89. Thus in one year, from this parish, nearly \$1,500 was given to 'The Sheltering Arms,' exclusive of many individual gifts from members of the congregation.

The total contributions from the parish for various objects this year amounted to \$79,805.16; and this was the first year after the consecration of the new church, when extraordinary expenses had been incurred in building and furnishing and in the purchase of a rectory lot. If future years did not confirm the promise that "they who water others shall themselves be watered," it would be most surprising.

In 1869 Dr. Montgomery became a member of the board of trustees of 'The Sheltering Arms,' and so continued until his death. Increasing interest on the part of his parishioners in the work to which he was so enthusiastically attached through all the years of his rectorship, was to be expected. One project which he had in mind in connection with this work, and which was very dear to his heart, was the establishment of an "Innocents' Hospital."

When Dr. Muhlenberg, in 1853, founded St. Luke's Hospital, it was the first church hospital in the city, and the only one throughout the country which had a separate ward for little children. This ward was on the top floor of the hospital building, Fifty-fourth

Street and Fifth Avenue. It was the most attractive feature of the institution. Something like this Dr. Montgomery had hoped to see in one of the buildings to be erected upon the property of "The Sheltering Arms."

In 1869 the children were removed from Dr. Peters' house to a building which had been erected in One Hundred and Twenty-ninth Street near Tenth Avenue. This charity for the sheltering of homeless children appealed strongly to the churches throughout the city. At the suggestion of Dr. Montgomery a great bazaar (patterned after the Sanitary Fair of 1865) was organized in 1870, to provide money to pay for the new building. Associated with Dr. Montgomery, who was chairman of the general organization, and one of the principal promoters of the bazaar, was his brother, James Eglinton Montgomery, chairman of the executive committee; and under him were a large number of volunteers, both men and women. Dr. Montgomery's parishioners became especially interested. Mr. Woodbury G. Langdon, who later was a vestryman of the church, was very active in carrying the project to a successful issue. Many of the churches in the city were represented by tables, presided over by the young women of their congregations. The result was most gratifying, and the bazaar netted \$52,000 for the building fund; an astonishing profit, in those days, of a philanthropic enterprise, and one which for ten years remained second only to that of the Sanitary Fair itself. The bazaar was held in the armory of the Seventy-first Regiment in West Thirty-fifth Street. It was open from Monday to Saturday, and resembled a great department store with the added attraction of a loan collection of valuable paintings. The receipts from the Incarnation table and "post office" were \$7,234.

Mr. Langdon, writing of this bazaar, says: "Dr. Montgomery was the soul of the enterprise, devoting both thought, time and cheering words, as well as his personal presence, to the undertaking. When on Saturday night the tired, but happy workers, left the armory it was with hearty hand-shakes, deep satisfaction at difficult work well done, and with most sincere expressions of admiration and gratitude to Dr. Montgomery, who had conceived the undertaking, had secured the co-operation of a majority of the rectors of Episcopal churches in the city, and had induced his brother, who was the ever-present, ever-active 'head and hands,' to carry out the undertaking which had been planned by him."

The Rev. Dr. Peters, president of The Sheltering Arms, thus alluded to Dr. Montgomery's influence and personal services in behalf of that charity:

"No one has a larger claim on our gratitude for benefits rendered; and it is safe to say that but for his activity and sympathy, we should not be rejoicing today, in the possession of our valuable property entirely unencumbered."

The parish sustained a loss by the death of Mr. George F. Nesbitt in April, 1869. Mr. Nesbitt had been a member of the parish from its organization, a vestryman since 1853, and its treasurer for the past ten years. At the time of his death Mr. Nesbitt was also the junior warden of the parish, which office he had held since 1865, and for several years had been a delegate to the diocesan convention.

The vestry expressed their sympathy with the family, and placed on record "their cordial affection for their departed fellow member, their high estimate of his excellence as a citizen and a church officer, and their

sorrowful sense of the loss which the parish of the Incarnation had sustained by his departure from the scene of his earthly labors."

Turning our thoughts now to the chapel we recall that the Church of the Reconciliation was received into union with the diocese in September, 1863. The Rev. Mr. Chipman continued its rector until January, 1864. His ministry of three years was acceptable to the people, and gave satisfaction to the board of managers and to the rector of the parish.

Upon his resignation the Rev. William B. Morrow took charge of the work in May, 1864. His rectorship was short, but judging from the records of the board of managers he proved himself an excellent worker, and his departure within six months was greatly regretted. His brief administration had proven so satisfactory that the board of managers passed a special vote of thanks for his excellent services, and accompanied the same with a gift of \$100.

The Rev. Benjamin S. Huntington immediately succeeded Mr. Morrow in January, 1865, and remained for eighteen months. Upon his resignation the Rev. William Percy Browne took charge in July, 1866. He reported that the outlook was discouraging because the people were not able to meet expenses, and, having received a call to another parish, he resigned in May, 1867. During the *interregnum*, the Rev. J. G. B. Heath officiated. In October of that year the Rev. Nathaniel L. Briggs was chosen rector. He was greatly beloved by his people, and made every effort to build up the work. The late financial panic had seriously crippled all classes in the community, and after two years' experience with a congregation which had become discouraged by the

financial burdens they had assumed, and which lacked the ability to meet their pledges for the rector's salary, Mr. Briggs advised his people to dissolve their organization, and apply to the vestry of the Incarnation to be received back as a mission.

In accordance with this request of the rector and the congregation worshipping in the Church of the Reconciliation, the vestry of the Incarnation, March 30th, 1869, passed the following resolution:

Resolved: That the corporation of the Church of the Incarnation resume charge of the chapel in Thirty-first Street near Second Avenue and recall the consent given the congregation to organize an independent corporation, said chapel to be known hereafter as the Chapel of the Incarnation.

The Rev. N. L. Briggs, who at the time was rector of the Church of the Reconciliation, was elected an assistant minister of the Church of the Incarnation, and continued to have charge of its mission chapel until April, 1871, when he resigned to accept the rectorship of Christ Church, Bridgeport, Conn.

The Rev. Robert W. Barnwell Elliott, who succeeded Mr. Briggs, remained in charge from April, 1871, until October of that year. At this time quite extensive repairs were made in the chapel in order to accommodate the increasing congregation and the large Sunday-school. Mr. Elliott afterward became Missionary Bishop of Western Texas.

The Rev. William T. Egbert was elected by the board of managers to take charge of the chapel for one year from November 1st, 1871. Dr. Montgomery commends the life and vigor of the mission at this time, under their efficient pastor.

Upon his resignation he was succeeded by the Rev. E. Soliday Widdemer, who in 1872 was elected an assistant minister of the Church of the Incarnation, to have special charge of the mission work at the chapel, and to assist the rector at the parish church as occasion should require.

Although by resolution of the vestry, March 30th, 1869, the Church of the Reconciliation as a corporation had ceased to exist, yet the name was continued upon the convention roll of "churches in union with the diocese." Those who were members of that congregation continued to reside in the neighborhood; their children had been baptized and confirmed in the Church of the Reconciliation, and they themselves had been ministered to by its several rectors. No resolution of the vestry could obliterate the name of the "Reconciliation" from the hearts and memories of thousands who had learned to love the little vine-clad church. Even at this day many people allude with loving thought to the work done for them by "The Church of the Reconciliation."

How did it get this name? The same question, we recall, was asked regarding the parent church. Fortunately we have it stated in a sermon by Dr. Montgomery that, having been consulted in this matter, he made the remark that "Incarnation is the child of Grace; and the fruit of the Incarnation is Reconciliation." That happy thought was acted upon and the name adopted.

It had been the expectation of Dr. Montgomery, in planting a mission chapel on the east side, that it would eventually become a self-supporting congregation, as was the case with the Mission of Grace. The choice of location, however, was unfavorable for such development, and it has continued to lean upon the parent church, more or less, since its establishment.

Admiral David Glasgow Farragut, U. S. N., a warm personal friend of the rector, was a regular attendant at the Church of the Incarnation, of which he was a communicant, and also a member of its board of managers of the Home Mission. He was born in Tennessee, July 5th, 1801, and died in Portsmouth, N. H., August 14th, 1870. At the funeral service held in the old historic St. John's Church in that city on August 18th, Dr. Montgomery delivered an address. The rector of the church was the Rev. Rufus W. Clark, who had been an assistant minister at the Church of the Incarnation in 1867.

We make the following extract from Dr. Montgomery's address:

"One of the great salient features of the man was his love of truth. From his inmost depths he abhorred the unreal and the false. This high-toned Christian gentleman, this Bayard of the sea, 'without fear, and without reproach,' was the very soul of sincerity. They who knew him most intimately can testify how he spoke and lived 'the truth, the whole truth, and nothing but the truth.' In this characteristic, as in his modesty and freedom from ostentation, history will rank the distinguished dead with Wellington and Washington. His exploit at Mobile, presiding from his lofty post of danger over the battle, is typical of his position in the nation. Here I desire to state a fact that has never been before known to the country. In that decisive moment of that decisive conflict, while lashed fast aloft in his eyrie on the ship, Farragut offered a prayer in substance: 'O God, my Maker, in this time of trial show me my duty to my country.' He seemed to hear a voice from above telling him to go forward. He obeyed the high behest of duty,



MURAL TABLET
Admiral Farragut

and he conquered. In his lofty moral elevation in the ship of state he teaches this lesson to our youth, that the man who obeys the high behest of duty,

‘—with toil of heart and knees and hands
Shall find the toppling crags of duty scaled,
Are close upon the shining table-lands
To which our God Himself is moon and sun.’

“At this solemn moment, let me mention an incident which well illustrates the simplicity of the departed:

“A few months since, as his pastor, I spoke to the Admiral about the duty of receiving the Holy Communion. I said to him: ‘Sir, it is a divine command, and you who are accustomed to the implicit obedience of a man-of-war should not hesitate a moment in complying humbly and devoutly with the institution of our adorable Redeemer.’ He at once assented to the argument, and two days thereafter partook, with the spirit of a little child, of the sacrament of our Redemption.”

The vestry of the Incarnation very gladly accorded permission to the Loyal Legion of the United States to place upon the church wall a marble monument to the memory of one who had rendered most distinguished service to his country.

The beautiful monument of white marble executed by Launt Thompson represents the prow of a battleship above which is a medallion portrait of Admiral Farragut. At the ceremony of unveiling this memorial on the evening of December 10th, 1873, Dr. Montgomery said:

“It is with peculiar pleasure that, on behalf of the authorities of the Church of the Incarnation, I accept through you, the honored Commander of the New York Commandery of the military order of the Loyal Legion of the United States, the custody of this chaste and beautiful mural tablet forever sacred to the memory of

Farragut. Our great first Admiral, it is true, possesses a monument more endearing in the hearts of his countrymen and in the respect of Christendom. The mural tablet reflects great credit upon the taste of the designer, and upon the skill of the workmen who have so thoroughly carried out the idea of the sculptor. It is simply beautiful and beautifully simple. The features of the late Admiral are chiselled with great fidelity.

“The prow of the battleship on which the medallion rests is at once suggestive of the field on which the illustrious Captain earned his richly merited fame, while the insignia and inscriptions are in perfect harmony with the unity of the whole design, and with the official rank of the person whom it commemorates.

“This church, as you yourself justly observe, is the most appropriate place for the conservation of such a monument. Here the loved and lamented Admiral did, indeed, worship ‘humbly as a little child.’ It was in this parish that he knelt to receive with obedient faith the sacrament of our redemption.

“General, in those words, ‘humble as a little child,’ you have struck the keynote of the character of the departed patriot; in perfect accord with therewith was the delight he ever took in the children’s services in the church.

“The rising generation as they look upon the cenotaph, and recall the man for whom it was constructed, can hardly fail to profit by the lesson of the great Admiral’s life, that the ‘path of duty is the way to glory.’

“The monumental marble you have erected will also serve to recall one of the heroic periods of our national history, when myriads of men sprang to arms at the cry of their country in distress, and legions of devoted women dispensed their sweet charities to the wounded in the



INTERIOR OF THE CHURCH, 1874

hospitals and on the battle plains, after the example of that noble Nightingale of our mother land.

“While the hands of affection have conserved Farragut’s memorial in the earthly temple, the angels of the living God have taken the spirit of the noble patriot to the ‘house not made with hands eternal in the heavens.’”

The Diocesan convention met on September 28th, 1870, in St. John’s Chapel, Varick Street, New York. The sermon was preached by the Rev. Dr. Montgomery from the text: “Who hath made us able ministers of the New Testament.” (2 Corinthians III: 6th verse.)

At this same session Dr. Montgomery was made chairman of the Missionary Committee of the diocese, of which body he had been a member since 1856; and he retained this office until his decease.

Mr. Riley A. Brick, a communicant and an active member of the board of the Home Mission, became superintendent of the mission Sunday-school in 1860. Upon his retirement from that office after eleven years of devoted service, his associates on the board, in accepting his resignation, requested the rector to convey to him officially their appreciation of his long and faithful service. The letter addressed to him by the rector was as follows:

My dear friend: The Board of Trustees of the Home Mission at their meeting on Friday evening last commissioned me to perform the very agreeable duty of returning you their hearty thanks for the great zeal and devotion which you have manifested in conducting the Mission Sunday-school for the period of eleven years.

In accepting with profound regret your resignation of the trust which you have discharged with

such distinguished ability and success, the Trustees resolve to place on record their deep conviction of the love of souls which has characterized your long and loving ministrations in the Mission Sunday-school field. They have directed a minute to be entered on their journal embodying the substance of their letter to you. Commending you to God, and the Word of His Grace,

I am, my dear sir,

Very sincerely yours,

H. E. MONTGOMERY.

In a sermon in 1870 the rector says: "Although the past successes of this powerful parish elicit congratulations and inspire gratitude for God's loving kindness, we must not by any means count that we have attained perfection. A great deal remains to be accomplished. We have a debt upon the property which the church is well able to bear; still it is an incumbrance which ought to be removed. We have the tower to build, and a spire to point, with a cross, towards heaven, and for this object two subscriptions have been received. They that pass by must not always be permitted to say: 'These people began to build, but they were not able to finish.' The spandrils, as they are called, to fill up the vacant spaces between the beams and the roof are still to be inserted, and even when these essential things shall have been done, the sanctuary may be benefited and improved in many ways. Who of you all, my dear and valued flock, will begin the nucleus of a Church Improvement Fund?"

The congregation always had before them some object for which to work. We find therefore that in the year following the rector reiterates what he had said, and had the pleasure of adding that "for the formation of a Church Improvement Fund a small nucleus already ex-

ists from individuals towards the erection of the tower." Thus readily did his people respond to his call.

Young men studying for the ministry were objects of special interest to Dr. Montgomery. In this connection we may note that Mr. Haslett McKim, a candidate for Holy Orders from Virginia, pursuing his studies in this city, had on many occasions assisted the rector as lay reader. The vestry signed the papers required for his ordination by the Bishop of Virginia. In order to comply with a canon, which requires that before ordination the bishop shall be assured of a deacon being officially connected with some parish, Mr. McKim was at the rector's request, elected an assistant minister of the Church of the Incarnation.

Mr. Reverdy Estill, a student in the General Theological Seminary, had assisted Dr. Montgomery as a lay worker in the parish; and in 1872 the vestry signed his canonical certificate in order that he might be ordained by his bishop in the diocese of Georgia. Soon after his ordination Mr. Estill became rector of St. Philip's Church, Atlanta.

The rector gratefully praises the work which the Ladies' Benevolent Society had done during the years past, and says "they still depend upon the large personal exertions of comparatively the *faithful few*. A Western Relief Association was formed last autumn for the supply of money and garments to the people rendered homeless and penniless by the fearful fires. This very practical and zealous society, combined with some of the ladies with the Church of the Holy Saviour in this city, sent with great dispatch a number of packing cases, stored by their own hands, containing thousands of garments to Illinois, Wisconsin and Michigan, besides considerable sums of

money for hospital use, and for relief of immediate necessities in the fire-plagued districts. I record with cordial gratitude that never is a case of genuine distress made known to the members of the Incarnation that money is not forthcoming, and that kind hearts and ready hands and feet are not offered to perform the ministry of benevolence."

"Of course," the rector says, "I can take no account of the many thousands of dollars that are given privately to those who are dependent upon our benevolence, at home, or seek it, in this generous city, from abroad.

The Church of the Incarnation, Decatur, Nebraska, is a namesake of this parish. At the time of its formation Dr. Montgomery had interested his people in the missionary work of Bishop Clarkson, and the Church at Decatur having been largely assisted financially, was consecrated under the name of the Incarnation, in grateful recognition of its New York benefactor.

During the latter part of Dr. Montgomery's rectorship the music of the church was a notable feature. Under the direction of Gen. Charles Dodge the quartette of singers comprised Franz Remmert, basso; Henry Bischoff, tenor; Mrs. William O. Brown, soprano; and Miss Anna Bulkley, contralto.

The services of Gen. Dodge, who was a fine musician, were highly appreciated by the congregation, and pleasant memories are still retained among the older parishioners of his efficient services at the organ.

The mission chapel was ever in the thoughts of the good rector. It was his first project after having established himself in the hearts of his people, to provide for the spiritual destitution existing on the east side of the city. His last thoughts were for the advancement of

the work under his chosen missionary and coadjutor. The last appeal that Dr. Montgomery was privileged to make in behalf of the chapel work, was on January 18th, 1874, in his sixteenth annual report to the congregation. In it he says, "The mission has so strongly rooted itself in the neighborhood that your Board believes no wiser step could be taken, when the funds are provided, than erecting a substantial chapel which in the course of time, with the ministry of a faithful pastor, will become self-supporting. The principle of self-support is most heartily endorsed. The Rev. Mr. Widdemer, by a judicious introduction, last spring, of the envelope system, has considerably increased the contributions of the congregation of the mission itself. We recommend that those who were the first in the Incarnation to inaugurate the mission, the ladies and the Sunday-school scholars, should now be the first to secure the means for the new building. They have ways and means which their ingenuity will suggest, to begin the nucleus of a fund, say \$25,000, for this now necessary work. I am sure we shall all be ready to lend a helping hand. I trust the '*sine qua non*' of the project will be the money subscribed before the work is begun. For one, I wish to have nothing to do with it except on a cash basis."

The sermon which Dr. Montgomery preached on the morning of Sunday, October 11th, 1874, was one which made a lasting impression upon all his hearers. This was the last Sunday that his voice was heard in the sanctuary, and his words seem to be almost prophetic of his coming departure. The subject was: "The Mystery of Death," the text being Ecclesiastes III: 21.

"The text," said the preacher, "introduces to us the consideration of one of the most mysterious and vexing problems that have ever agitated the mind of man, the

condition of the soul immediately on its departure from the body. It would seem that our Christian faith in the resurrection of the body is but the logical consequence, the highest expression of the belief in the immortality of man. The Christian faith bids us look forward to the resurrection of that body whose face has so long worn the impress of the soul; and this risen body transfigured into a glorious likeness shall testify to our perfect immortality."

In closing the preacher said, "Dear brethren, engrossed as we are with material things, leading a busy and distracted life, we are accustomed to look at the realities of eternity as afar off; to contemplate our future destiny as through those optic glasses that represent an interminable perspective; to entertain the idea that between the present moment and the thrilling scenes of the next world a million, or at least a myriad, of years of insensibility must intervene. There is no scriptural warrant for such a vain conceit. The instant your soul takes its everlasting flight it goes to its appointed region of joy or sorrow.

"It is a solemn thought, that ought to dismiss all levity, that should make us not sad, but serious, that every individual is just as near to eternity, as to his grave; and that distance cannot be very great. The hour of your entrance upon one or the other of those two states, betwixt which 'the great gulf is fixed,' is not a moment more distant than the day of your death. Were your souls to be summoned this night, ere the morning is spread upon the mountains, you would either be rejoicing in heaven, or mourning in perdition. Hear the conclusion of the whole matter, therefore. Live not for this world, but for eternity. Let the soul's salvation

be the supreme object. Remember that the 'world passeth away, and the lust thereof, but he that doeth the will of God, abideth forever.' 'So pass the time of your sojourning here,' 'setting your affections upon things above,' and communing daily with Jesus, that Heaven may indeed be your home; and that when the time shall come for the spirit to forsake its tabernacle, you may speed just as naturally to the Saviour's bosom as a child to its mother's breast."

The General Convention of our Church met in New York in 1874 and held its opening session in St. John's Chapel, on October 5th. The Rt. Rev. Dr. Selwyn, Lord Bishop of Litchfield, England, was the preacher.

There were many matters of absorbing interest brought before the convention during its session, pertaining to the welfare of the Church, but perhaps the most interesting of all was the nomination by the House of Bishops, and confirmation by the convention, of four missionary bishops, namely: the Rev. Robert W. Barnwell Elliott, for Western Texas; the Rev. J. H. D. Wingfield, for Northern California; The Rev. A. C. Garrett for Northern Texas; and the Rev. W. F. Adams for New Mexico and Arizona.

The Rev. Dr. Montgomery, who was deeply interested in all missionary movements in the Church, was a personal friend of these elected bishops, one of whom, the Rev. Mr. Elliott, in 1871, had been in charge of the Church of the Reconciliation. As he could spare the time from his many pastoral duties, Dr. Montgomery was frequently in attendance at the convention, interested in all its discussions, and especially in the sessions of the Board of Missions.

During the second week of the session and late in the evening of Thursday the 15th of October, Dr. Montgomery entered into his eternal rest. His death came unexpectedly.

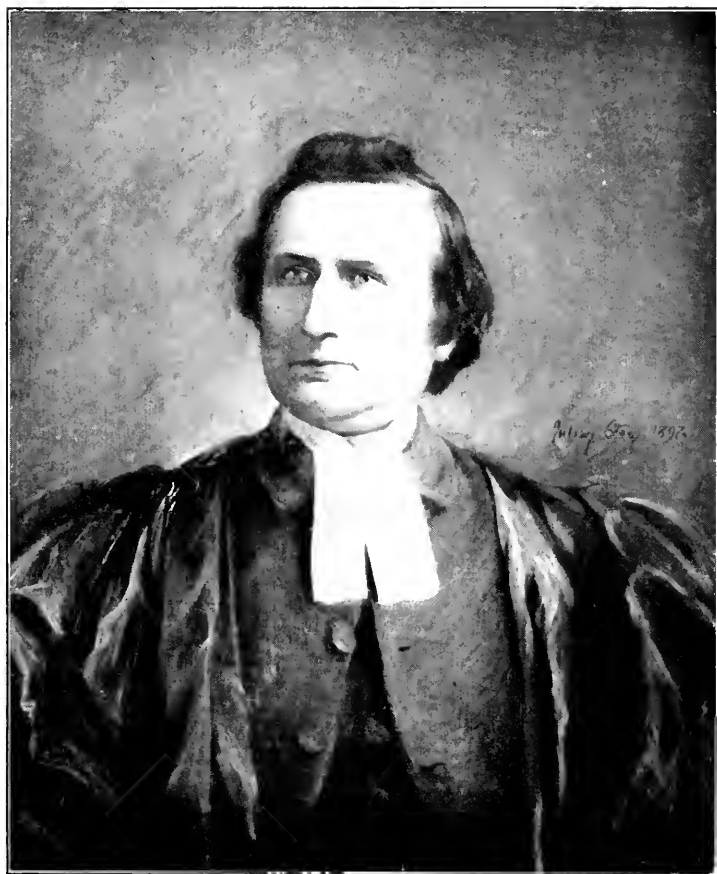
The circumstances attending his departure were uneventful. He had spent the day in his usual round of parochial duties, and had returned home wearied, but in apparent good health. About ten o'clock on Thursday evening he retired to his room, and within an hour was stricken by an affection of the heart, and suddenly expired.

The funeral service was held in the church on Monday morning, October 19th. Many, both of clergy and laity, who were in attendance at the General Convention were present, and official representatives of the several societies of which Dr. Montgomery was a member together with the large number of his sorrowing parishioners, completely filled the building.

The service was most impressive. The casket was borne up the aisle supported by eight pall-bearers; the Rev. Drs. Wm. F. Morgan of St. Thomas' Church and T. M. Peters of St. Michael's; and Messrs. Walter Langdon, John Carey, Jr., Henry Eyre, E. M. Archibald, Wm. Alexander Smith and James H. Strong. It was preceded by Bishops Potter of New York, Bedell of Ohio, Vail of Kansas, Morris of Oregon, and Hare of Niobrara, and followed by the wardens and vestrymen of the church, and by the members of the family. An address was delivered by the Rev. Dr. E. A. Washburn of Calvary Church.

The interment took place on the day following in the cemetery at Rhinebeck, N. Y.

At a meeting of the clergy of the city called by Bishop



THE REV. HENRY E. MONTGOMERY, D.D., 1874
(From the Portrait by Julian Story)

Horatio Potter, held in the Chapel of Calvary Church, October 21st, 1874, a committee of five, the Rev. Drs. E. A. Washburn, T. M. Peters, John Cotton Smith, Hugh Miller Thompson and the Rev. John N. Galleher, was chosen to prepare suitable resolutions on behalf of the clergy of the city, expressing their sympathy with the family of Dr. Montgomery, and with the parishioners of the Incarnation. From these resolutions we quote as follows:

Resolved: That not only in his own Parish, but in the larger field of the Church, in City Missions, and every branch of its benevolence at home or abroad, we honored him as one of the most faithful and untiring of our Clergy, and while we bow to the wisdom of God in our great loss, we thank Him for the remembrance our dear brother has left behind, of so noble a life, in the service of our Lord, Jesus Christ.

Resolved: That the Clergy of the City unite in expressing their heartfelt sympathies with the family of their departed brother, Dr. Henry Eglinton Montgomery and with the Parish of the Incarnation, in the sudden and overwhelming Providence, which has bereaved them of a beloved husband, father and pastor.

At this meeting of the clergy the Rev. R. W. B. Elliott, of Georgia, paid a glowing tribute to the memory of his deceased friend. He said it probably was not known to those present that during the late war there were in New York a number of theological students from the South, many of whom differed from Dr. Montgomery in their political and religious views, who were assisted by him in the most generous manner, at a time when they sorely needed help. He had himself been of that number, and he would never forget how Dr. Montgomery took

him by the hand when he was alone and friendless in this great city.

Many of those present paid each a loving tribute to the memory of their departed brother. Bishop Potter announced that a memorial service to the late Dr. Montgomery would soon be held in this church and at the request of the vestry his intimate friend, the Rt. Rev. Henry B. Whipple, D.D., Bishop of Minnesota, would be the preacher. This service was held on Sunday morning, November 8th, 1874.

The vestry passed a resolution of thanks to Bishop Whipple and requested the privilege of printing his sermon, "in which he so admirably and truthfully portrayed the character of the lamented deceased." This request Bishop Whipple gladly complied with, characterising his sermon as being "the truthful expression of my love and esteem for a noble and true servant of Jesus Christ."

The following minute and resolution in regard to the death of their late rector were adopted by the vestry of the Church of the Incarnation, October 17th, 1874:

WHEREAS, We are called upon in the inscrutable wisdom of Divine Providence, to mourn the sudden decease of our beloved friend and pastor, Rev. Henry Eglinton Montgomery, D.D., this vestry desire to place upon its records a minute expressive of their sense of the loss, they in common with the whole congregation of the Church of the Incarnation, have sustained by this unexpected event. In making this sorrowful record of the dissolution of a tie which has so closely bound pastor and people for nearly nineteen years, we desire to record our thankfulness to Almighty God that we have been permitted through so long a time to enjoy the friend-

ship and pastoral care of one who combined so many of the graces of the earnest and devoted Christian minister, who animated by the deep responsibility of his high office, had spent his life in the service of that Saviour whom he ever felt it was his joy and privilege to proclaim to his flock. Never tiring in zeal or good works to advance the Kingdom of his Lord and Master, in service by the beds of the sick and suffering, as his trusted friend, the loving counselor of his people, he will be missed from the homes and hearts of all. There were but few of the really benevolent works of our Church or City in which our Pastor had not shown unusual interest, and in whose behalf he had not diligently labored: and especially was this the case in those which provided for the care or amelioration of suffering childhood; and there are hundreds of young hearts who will mourn the untimely death of their cheerful and loving friend, whose heart always beat sympathetically for their sorrows. Taken from us in the full vigor of his manhood, and at a time when we all felt his power for usefulness was fully recognized by the whole Church, this vestry feel that they can but feebly represent the great loss to the Church which under God, owed so much of its prosperity to his untiring efforts, and to which so large a part of his life had been devoted. Let us thank God for the daily beauty of his life, for his bright example of loving Christian manhood, and earnest child-like faith in his Redeemer, and now that he has entered into his rest, may the memory of it lead us to strive that we too may be ready to lay aside without a murmur this earthly tabernacle at the Master's call, and seek a better—that is, a heavenly country.

Resolved: That this minute, duly attested by the clerk of the vestry, be sent to the family of our late Rector, with whose great sorrow we desire to express our earnest and most heartfelt sympathy,

commending them to the care of our Divine Master, who hath declared that "he doth not willingly afflict or grieve the children of men" and "who chasteneth those whom he loveth."

W. B. CLERKE, Clerk.

The Rev. Dr. Montgomery, at the time of his decease, was vice-president of the New York Protestant Episcopal City Mission Society, and a member of the Board of Missions from the date of its organization; he was a member of the Corporation of the Trustees of St. Johnland; vice-president of the "Ladies' Mission of the Protestant Episcopal Church to the Public Institutions of the City of New York;" from its organization a member of the board of managers of "The Sheltering Arms;" a member of the committee of advice of the "Orphans' Home and Asylum" in New York; a member of the New York Bible and Common Prayer Book Society; and the first vice-president of the New York Infant Asylum.

From these and from other sources resolutions of sympathy in large numbers poured in upon the family, and upon the vestry of the Church.

As an illustration of the wonderful influence and aptness of Dr. Montgomery in dealing with men, an incident is related by one who at the time was a young girl with whom he was walking in the public street. Suddenly he said: "Excuse me a minute, I must speak to that man"—and, going to a large, dirty, rough-looking laborer, he placed his hand gently upon the man's shoulder and addressing him as "Brother" in his kind fatherly way, rebuked him for having used most profane language. In a moment the man's whole expression changed, and in parting he grasped Dr. Montgomery's hand, and (added

the relator), "I shall never forget his look as he said good-bye and thanked him. Few people could do this act, but I felt then as now, that Dr. Montgomery's nature so true, so sincere, gave him power far beyond any man I have known. It may be truly said of him that he had 'the Kingdom of heaven within him.' "

Before closing the interesting pages of this period it is fitting to turn for a moment to the home life of Dr. Montgomery. Heretofore we have written of him solely as the "*pastor in parochia*." Let us think of him as a man; as the father of a Christian family, and as a true patriot whose whole life so splendidly illustrated the legend "*pro patria et ecclesia*." Love of country was a marked characteristic of the man. During a decade of his ministry the entire country was torn by civil strife; and many a household witnessed the awful tragedy of brother arrayed against brother, not only in sentiment, but also actually on either side of the firing line. It is impossible to describe to those who have not lived through the years of the Civil War what rancor and bitter feelings were engendered in those days. Partisan spirit was rampant. There were many who were openly disloyal to the government, and even in the churches there were men and women who ignored their obligations as Christians towards their fellow-men, inflamed by the spirit of hatred and revenge. It will be recalled that the Episcopal Church was rent in twain by the spirit of secession and disloyalty; so that it was sought to establish an independent church south of Mason and Dixon line.

To guide a congregation safely through the turmoil necessarily incident to such a disturbed condition, political and financial, to keep them loyal in spirit and steadfast in the belief of a just and merciful overruling

Providence, to inspire courage in the midst of failure, and hope amid despair, required a man of supreme trust in a righteous God, and of unshaken confidence in the final triumph of the right.

To comfort those who mourned, to bind up hearts broken by the separation of father and son and brother, who had loyally responded to the call to arms, to weep with those who wept over their dead, North and South, were demands continually being made on the servants of a Master "who was full of compassion for the sons of men."

Faithful in every way to the demands of parochial life, Dr. Montgomery found time to minister to the wounded soldiers in camp and hospital, to give relief to their widows and orphans, to bid departing regiments "God-speed," to stir up and keep alive in all his people a spirit of loyalty to the government, and never to falter for a moment in the firm belief that ours would be again a united country and a united Church. Both beliefs were abundantly justified as time has proven. The Church of the Incarnation was a loyal church; the flag floating from its tower proclaimed that fact to all; the sermons of its rector breathed the spirit of love and loyalty, of hope and courage.

The home life of such a man must necessarily have been a benediction. Surrounded by a family of little children, his heart found joy in them, and in their companions and associates. In his great loving heart all children were "lambs of his flock," and the tender pastor was loved by them with all the fervor and intensity of their young hearts. One picture of his home life may without impropriety be instanced, in illustration of the joy his presence always inspired among young and old.

A member of his household writes: "His home life in summer was a delightful rest, as then we were for three months under the grandmother's roof at Rhinebeck, where several families met together, and he was like a boy in his enjoyment of mountain walks and fishing excursions and picnics and games on the lawn. His boyhood home near Tivoli was not far off, and he loved to make a pilgrimage there with one of his dearly loved brothers. The annual move from the rectory by the day boat up the Hudson was a jubilee, the omnibus full of children and luggage, and the indispensable dogs, kittens, birds or rabbits that happened to be the favorites at the moment. The employes on the boat all seemed glad to welcome the party, and 'the doctor' had a kind greeting and a talk with many of them. The farmers and mechanics in the neighborhood all admired him, and turned out whenever he spoke at the patriotic celebrations on the 'Fourth,' or at the church in the village.

"In the woods near the homestead was a waterfall, and by it a spot chosen by a member of the family for a Sunday-school; for the children in the neighborhood had no chance to get Bible teaching; the churches were too far away. Many came for several years until a small church could be built near by, which ever since has helped and brightened the neighborhood.

"Often he preached in the woods and in the little chapel, to these neighbors, and some are still left who love to talk of him, of his bright smile and kindly greeting. He loved young people, full of vitality and enthusiasm as he was; but he also felt deeply for the sick, the helpless, the strangers and the old; while for the little children he had overflowing affection. He loved animals and felt compassion for every living creature. His voice

was sympathetic, and not many young couples could have failed to remember the tenderness with which he read the marriage service, especially the closing benediction. Many have spoken of the triumphant ring in his voice as he recited the opening sentences of the burial office; and the litany and prayers and lessons seemed to have fuller meaning as he read them."

At a vestry meeting held December 17th, 1874, called to elect a successor to Dr. Montgomery, Mr. Henry A. Oakley offered the name of the Rev. Arthur Brooks of St. James' Church, Chicago. No other nomination having been made, Mr. Brooks was declared to be unanimously elected. The following letter was thereupon sent to him:

New York, Dec. 18th, 1874.

*Rev. Arthur Brooks,
Chicago, Illinois.*

Reverend and Dear Sir:

At a regular meeting of the vestry of the Church of the Incarnation, held on Dec. 17th, 1874, the following resolutions were unanimously adopted:

First: That a call to the rectorship of this church be tendered to Rev. Arthur Brooks of Chicago, at a yearly salary of five thousand dollars, and with the use and occupation of the rectory on Madison Avenue, adjoining the church, from and after the 1st of May, 1875.

Second: That the Senior Warden, the Clerk of the Vestry, and the Treasurer of the church be a committee to tender the above call.

The undersigned take great pleasure in performing the duty assigned them, by the second of the above resolutions, and at the same time to assure you, that they were passed, with great heartiness, and with perfect unanimity. They trust that they shall receive a favorable answer:—and simply ex-

press the sentiment of the vestry when they say, that if there should be any consideration which renders it imperative, or necessary that there be some interval between the acceptance of the call, and the entrance upon duty, we feel quite disposed to accord it.

Hoping for an early reply, we remain your friends,

Very sincerely,

Senior Warden S. M. Valentine

Clerk of the Vestry W. B. Clerke

Treasurer, Henry A. Oakley.

CHAPTER IV

THE BROOKS PERIOD

1875-1895

THE call to become rector of the Incarnation was delivered to the Rev. Arthur Brooks, at his residence in Chicago, by a vestryman of the church. Mr. Brooks had set his heart on spending his life in the west, and in this call to leave there he could not at once recognize that "Divinity which shapes our ends." At this time he was considering an election to the rectorship of St. Luke's Church, Philadelphia. Before deciding between the two calls he visited New York, and found every condition in the parish attractive. Having given due consideration to the matter, and after advising with his brother Phillips, Mr. Brooks declined the call to Philadelphia, and accepted that to the parish of the Incarnation, New York.

The letter of acceptance received from the Rev. Mr. Brooks was dated Chicago, February 15th, 1875.

*To the Vestry of the Church of the Incarnation,
New York.*

Gentlemen:

At a meeting of the vestry of St. James' Church, Chicago, held a few days since, my resignation as rector was accepted. This leaves me free to accept your call to take charge of the Church which you represent. I do so, with a full sense of the importance of the position, and of the responsibilities which I



Arthur Brooks.

1876

assume in its acceptance. I take that position relying on that support which you have so fully promised, in the work which we are to undertake for the cause of Christ. The past history of your parish makes me trust that the earnest assistance which was so fully given to your late lamented rector for so many years will be continued to his successor in his endeavors, however unworthy, to carry on the work of your Church. Together, however, our labors must ever look for success to His blessing, in Whose name alone we undertake them. I accept your call therefore with the prayer that we may receive God's blessing in all its fullness, uniting us, strengthening us, and guiding us in all that we are called upon to do for Him. The Lenten season has already opened, and in your parish as well as my own here, arrangements have been made for its observance. It also does not seem advisable to interrupt these arrangements, by a change during this season; I therefore avail myself of your willingness to wait some weeks, for my actual entrance upon the duties of your parish, and will name the second or third Sunday in April as the day for assuming my new charge, if that time shall prove acceptable to you.

With warmest feelings of esteem,
I remain, Yours very truly,

Arthur Brooks.

When the Rev. Arthur Brooks came to New York he found a well-equipped and active parish to welcome him. Like a ship under full sail, whose captain had been suddenly stricken, the parish was forging ahead, and in line with the older and richer ones of the city. Under the late rector the congregation had largely increased, and had been educated to systematic giving, and to take interest in the home and foreign missionary work of the

Church. The people were warm-hearted, cordial and sympathetic, and only needed an active evangelical broad churchman to lead them.

The men were earnest workers, interested in the home mission in Thirty-first Street; the ladies had continued without break the work of the missionary society, organized in 1855, and that of the employment society. A parish Sunday-school of children whose families attended the church, was held in the chapel adjoining each Sunday morning. A mission Sunday-school of five hundred children, taught by men and women of the parish church, was held in the chapel in Thirty-first Street.

A society of young girls of the parish Sunday-school, which was formed in 1877 under the name of Earnest Workers (and two years later changed to "Willing Workers") for the purpose of making clothing for the infant department of the mission school, continued unceasingly during Dr. Brooks' rectorship.

The work of our Church in Mexico had appealed strongly to Dr. Montgomery, and on October 6th, 1874, only a few weeks prior to his death, he organized, from the women of his congregation, a society to provide means for carrying on the work of the "Church of Jesus in Mexico," then under the spiritual care of the Rev. Henry E. Riley. The name selected was "The Mexican Mission Society;" but after the rector's death as a tribute to him, it was named, "The Montgomery Memorial Society." Mrs. V. L. Farragut was its president.

Soon after entering upon his charge, the rector organized the "Ladies' Committee for Foreign Work," designed to assist the "Woman's Auxiliary for Foreign Missions" by sending money and clothing, under its direction, to missionaries in the field. By the efforts of

this committee, the Arthur Brooks scholarship was established in Miss Nelson's school, Shanghai, and pecuniary aid was given to the Rev. Mr. Blanchet, and to the medical missions in China, under care of the Rev. Dr. A. C. Bunn. As interest increased, contributions were sent later to aid the work of our Church in Haiti, Japan and Africa; and the society held itself in readiness to assist the foreign work in any way the rector should advise.

Appreciating the noble work which his predecessor had done, Mr. Brooks was desirous of having a suitable memorial placed in the church to the memory of Dr. Montgomery, by whom the parish had been so faithfully administered, and who had been so greatly beloved by his people. His efforts in this direction met with hearty approval, and at a vestry meeting April 28th, 1876, the following resolution was adopted:

WHEREAS: The Rev. Henry E. Montgomery, D.D., deceased, was at the time of his death, and had been for upwards of nineteen years, the faithful and beloved pastor of the Church of the Incarnation in this city, and

WHEREAS: It is eminently proper that a suitable tablet should be placed in the said church to perpetuate his memory, therefore

Resolved: That a committee of three be appointed to procure designs for said tablet with cost of making and placing the same in the said church.

On motion of Mr. E. M. Crawford it was

Resolved: That a committee of three be appointed to solicit subscriptions not exceeding \$10 from each and every former parishioner of the late Dr. Montgomery, for the purpose of placing a tablet in his memory in the Church of the Incarnation.

Messrs. Therasson, Clerke and Valentine were appointed a committee to obtain designs for the memorial; the rector designated Messrs. Crawford, Oakley and Langdon a committee to collect subscriptions.

The Rev. Mr. Widdemer, who, in 1872, had entered energetically upon his work as pastor of the chapel, soon endeared himself to old and young, as his ten years of service amply testify. The week-day evening meetings, as well as the attendance at Sunday services, showed increasing interest on the part of all. The Sunday-school under Mr. J. Hobart Herrick, was overflowing, and it was abundantly demonstrated that a larger building would shortly become a necessity if the work was to expand. The pastor had the efficient services of Mrs. Frank Pratt as parish visitor.

In 1879, a kitchen garden class for little girls was formed by Miss M. H. Trotter and Miss C. T. Lawrence, and met in the vestry room; an industrial school, taught by Mrs. E. M. Crawford, Mrs. A. Platt and other ladies, met, for want of a better place, in the front pews of the chapel each Saturday morning.

It was at a time when everything testified to the prosperity of the mission, and plans were being considered for the enlargement of the chapel, that Dr. Montgomery died. His successor was fully in sympathy with mission work, so that under Mr. Brooks interest increased, and strenuous efforts were made to provide a larger building for the growing work.

The men and women of the chapel had organized a society of "Young Parish Workers," their object being to raise money for chapel purposes, and also to provide for themselves evenings of pleasure and literary entertainment.

By this means they had raised \$415 towards building a new chapel, and later added \$350 for the purchase of an organ.

The vestry of the church gave consent to the mission board to enlarge the present building. Fortunately, at this time there was an unoccupied chapel in East Twenty-third Street belonging to Grace Church, which had been temporarily used by the congregation of Calvary mission. The courtesy of Grace Church was extended to the Incarnation, by giving the use of that building for the services of its mission, during the work of enlarging its chapel.

Before undertaking the enlargement of the building the mission board had submitted to the rector a proposition to build a new church on the site of the present chapel, also stating that they had procured plans for the same, by which it was estimated that a suitable chapel could be erected at a cost of \$35,000. It was further stated that Mrs. Sarah J. Zabriskie had offered to give towards the erection of a new church the sum of ten thousand dollars, provided it should be called and always known as "The Montgomery Memorial," in memory of the late rector of the parish; and provided also that the balance of the entire sum (which was not to exceed \$35,000) necessary to erect said building, be first subscribed and paid over within three months from the date of her offer.

At the expiration of this time, Mrs. Zabriskie's offer was withdrawn, because after a thorough canvass of the congregation, the board realized that they could not raise a sum sufficient to meet the conditions imposed.

The vestry, thereupon, renewed consent to the mission board to enlarge the present chapel, in accordance with

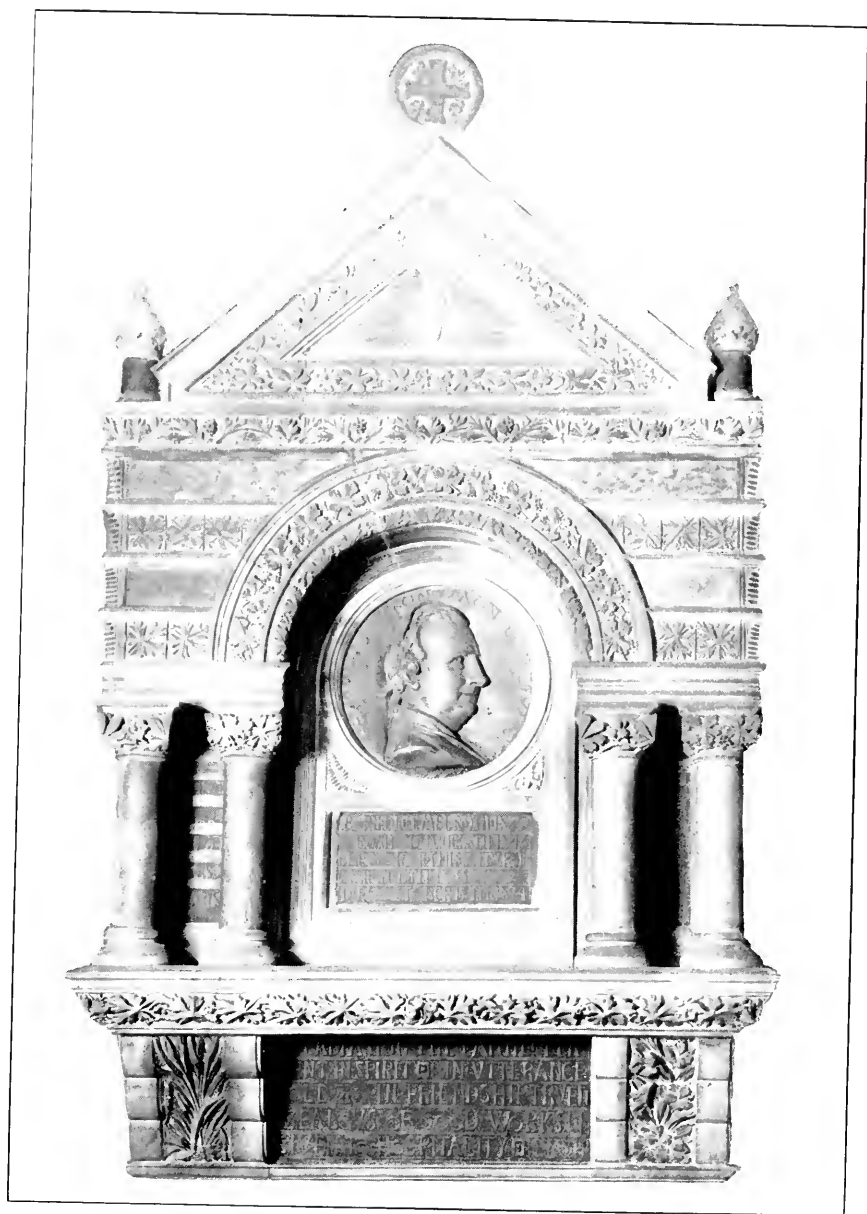
plans submitted by them, at a cost not to exceed \$10,000. Accordingly the congregation moved to the unoccupied Grace chapel in Twenty-third Street, and the first service therein was held on Trinity Sunday, May 27th, 1877. The enlargement of the chapel in Thirty-first Street was under the supervision of James E. Ware, architect; and the building, greatly improved, was opened for divine service on Sunday evening, November 4th, 1877.

The following minute appears on the records:

At the close of the year which has seen an enlargement of the work of the mission, the Board of Managers feel called upon to put upon their minutes an expression of heartfelt thankfulness to Almighty God for the abundant blessings which He has bestowed upon this work, which they are attempting to do in His name.

Resolved: That the thanks of this board are due, and are hereby tendered to the members of this congregation who by their ready liberality have enabled them to carry out during the past year, the long cherished plan of an enlargement of the mission chapel.

On the afternoon of November 25th, 1876, occurred the interesting ceremony of unveiling the mural monument placed in the church by the congregation in memory of the Rev. Dr. Henry Eglinton Montgomery. There were present in the chancel with the Rev. Mr. Brooks the Rev. Dr. Peters, Dr. Guilbert and Dr. Tiffany. The Rev. Lea Luquer, rector of St. Matthew's Church, Bedford, read evening prayer. Each of the clergymen present made a short address and paid loving tribute to their departed brother, speaking of the many excellent qualities of head and heart, which had made him beloved by all,



MURAL TABLET
The Rev. Dr. Montgomery

especially by his own congregation, and by the numerous institutions with which he had been associated.

Before the beginning of service, the veil covering the monument had been removed and there stood revealed upon the north wall of the church, midway between the windows, a monument of surpassing excellence. A Gothic structure of Cleveland light sandstone and Lisbon marble, contained a bronze medallion portrait of Dr. Montgomery in high relief, modelled by Augustus St. Gaudens, the whole executed from design by H. H. Richardson of Boston, being the only monument known to have been designed by this distinguished architect. The central part of the tablet forms an arch, supported at each side by two polished marble shafts. Above the bronze profile is the name Henry Eglinton Montgomery: beneath it upon a bronze plate, is the record in polished letters, on gold ground:

Born December 9th, 1820. Ordained June 28th, 1846.

Rector of this Church March 11th, 1855.

Died October 15th, 1874.

Below this are the words:

Stedfast in the faith; fervent in spirit;
in utterance bold; in friendship true;
zealous of good works; given to hospitality.

Various symbols are interwoven in the carvings; and on either side between two short marble columns, is inscribed the text:

To me to live is Christ; to die is gain.

The inscriptions upon the monument were the selection of Dr. Montgomery's intimate friend, the Rev. Dr. Thomas M. Peters.

The Rev. Arthur Brooks preached a sermon on February 22d, 1877, commemorative of the twenty-fifth anniversary of the organization of the parish. The text was Psalms 48:11-13. After having briefly rehearsed the salient points of its history, as given in the preceding pages, he continued:

Such are the general outlines of the history of our church. It is not an old church, and perhaps its life may not be thought to contain any specially great events. But I think we can say that by God's blessing it has been a happy and successful life in the work that has been given it, and therefore it is a stimulating one to contemplate. It has never gone back a step, or stood still for a moment, and in that it has been up to its duty, though none know its shortcomings better than those who had a share in contributing to its life. And above all, it is interesting as representing most faithfully the character and growth of our city. It has grown with New York, it has succeeded with New York, and it represents well therefore the conditions of religious life in our time and country; in that aspect it is abundantly interesting and instructive, and its very youth adds to the effect. For, comparatively, nothing is old with us in this country, and our church can therefore, in that, claim fellowship with the very nation, and city in which we live.

This is a community where self-made men are to be found among our most powerful and respected citizens, and to such a community the self-made Church belongs. It started, as do so many young American boys, with only God on its side, to do its life-work, and therefore that life-work is the more readily seen to flow from God alone. And this character has been impressed upon it through all its history. Struggle with the much-dreaded deficiency has been a very constant feature of its vestry meet-

ings. For but a very short time in its history has it ever been out of debt. It has had just the vicissitudes of which many a young man in our land, to whom his father could give nothing, would be able to tell us. It was a mission planted where the growth of the city overtook it; that growth took hold of it, and in the wisdom of those who presided over it, it knew enough to take hold of that growth. And therefore it has gone on and done its work without any assistance. I like the lesson that such a church speaks to us of encouragement and faith in God for his Church today. Men are fond of disparaging our churches of today; they contrast them with other systems and other days. They are never tired of laughing at their debts, and calling them proud and selfish corporations. They will not recognize that churches of the times must sometimes use the modes of action of the times, as far as they are honest and true. They have to venture, they have to struggle to do their work, just as much as you men have to venture and struggle to do yours, when you have nothing to draw on but God's help and your own energy. And they will succeed just as you do, just as this church has, when they are prudent, diligent, and faithful to their work, which is the service of our God and of His Christ. Do not disparage our church life of today. It is true; it is doing an immense amount of good just according to the position in which God has placed it. It came from God's hand as much as any church life ever did. Encourage it and help it because God is working by it. Love your parish and its church, because it is His instrument. Work for it while alive; remember in your wills according to your ability and circumstances the church which has ministered to your happiness and sorrow, and has made you strong to bear life's burdens successfully.

Another great characteristic of this church has been its faithful recognition and assumption of the neces-

sity of work. It has felt that it did not live for the sake of living, but in order to *do* something. And so right along, simultaneous with its attempts and struggles for support, enlargement, decoration and addition, has gone all missionary and charitable labor.

At no time has it uttered that paralyzing word—"we will do nothing for anybody but ourselves; wait till we are built up, and then we will begin to work." And I believe that this has been one of the greatest causes of its prosperity. What merchant would succeed who was so busy building his place of business that he should forget or neglect to sell any goods or do any work? When his warehouse was built, he would find that he had very little to do in it. The spirit of our community is work; and in that our church has again shown itself in God's providence a New York—an American church.

The church is for worship. Yes; but a church solely for worship would not answer for our lives so full of work. It would shut worship away from work, and be no help to us in our daily experiences. But a church that combines worship and work tells us that the two should always be combined in our lives; it speaks of calmness in daily work, of faith in daily struggles, of success by reliance upon God.

Another feature about this history is the force of personal life within it. This church has grown by individual character more than as a great corporation. The corporate idea has been slight in its influence; the force of personal attachment has been very great. This is illustrated by the one long rectorate that makes up nearly all its history, and that impressed most of the characteristics upon the Church by which it can be recognized today. It is illustrated also by the position of the church in regard to the Church movements that have gone on during its existence. These twenty-five years have seen a great variety of developments in the life of our Protestant Episcopal

Church. But this church was not founded to carry out any idea, or to advocate the cause of any party. Its life sprang from the needs of men and women who wanted in it a place to worship and to work for God; it was undertaken in the same spirit by Dr. Montgomery; it has been more conspicuous for personal devotion than for party zeal. I do not mean that it has been indifferent as to what was going on, or has feared to express the convictions of those who composed it. It has always had a firm and decided word to speak for the right, and for the simple truth of the Gospel in all the shifting phases of thought and action. In the love of a personal Christ it has been able to be tolerant and not narrow, and to sympathize with every new good work wherever it appeared. It has been so busy worshipping and working that it has had no time or inclination to discuss and introduce changes or ritual, and the same simple service which was so common twenty-five years ago, and with which it began its course, is preserved here today, not as a party badge, not from mere unthinking conservatism, but because the worshipping souls here have ever loved it and been helped by it.

I wish I could speak to the hearts of many here today. There are those who have sat in this church Sunday after Sunday for years; they have enjoyed its privileges; they have worshipped God in its services, and heard the message of Christ in his teaching; the rich gifts of its ministry have come to them. The Church has tried to do its duty by them; they are attached to it in heart, and they are proud of its history. Now, what does it ask of them? It acknowledges with gratitude their liberal gifts of money, and their frequent contributions of time and labor in its behalf. But it wants *them*. It wants their acknowledged allegiance to Christ; it declares that they do not do their duty, that they cannot get the real blessing from the Church of Christ until they

give that. They must contribute their personal Christian life to a church if they really wish it to be strong and to do its duty, by their help.

And so we all of us ask for a greater baptism of the spirit of Christ that we may do our work in the future in this Church of Christ. We have "considered her palaces," and we thank God for all that He has enabled us to do in building his Church so that it may embody as far as possible the beauty of holiness, and for all the outward prosperity which such work signified; we have "marked well her bulwarks" of strong liberal and active men, and we praise God for them all, and for their works; we have "told her towers" of strong American spirit and ideas; and we thank God that we live in these times when such ideas prevail; but behind the bulwarks and towers, we want to feel more than ever the true spirit of love to Christ as their only strength; in those palaces must be known God and His Christ as a sure refuge for sinning men. Very shifting are the characteristics of these Churches of ours; their congregations are ever changing; by reason of the constant changes in society around us, their very buildings have to be renewed once in a generation; the forms of thought and worship in Christian life share in the flexibility of our life here. The permanence of Christian Churches lies deeper than any of those things, on "Jesus Christ the same, yesterday, today, and forever." Because of that and not because of ourselves we believe that the Church will go on. The Church and the Christian are one in their trust and dependence; together they say: "This is our God for ever and ever, He will be our guide even unto death." As a Church, as members of His Church, may we build on Him and we shall not be confounded.

In 1877, at the expiration of twenty-five years' existence as a parish, the register shows a total of 740 bap-

tisms, 627 confirmations, 323 marriages, 421 funerals, contribution to charitable and religious objects, \$284,666; average \$12,000 yearly.

In the sermon of the rector, given above, we have noted this remark: "For a very short time in its history has this parish ever been out of debt." It is, indeed, only too true that debt imposes burdens and responsibilities upon the head of any organization, secular or religious, and the present rector was not free from this hindrance to spiritual labor.

At the end of the first quarter of a century of parish life we find this record on the vestry book: "mortgage on the church, \$38,000; on the chapel \$10,000; on the rectory \$13,000; making a total of \$61,000. The rector was requested to make an appeal to the congregation with a view to raising the sum of \$48,000 for the purpose of paying off the mortgage debt on the church and chapel."

Alluding to this, Mrs. Kellner says of the young rector: "Work and plenty of it was what his youth and energy desired; he wasted no regret on the debt nor on the church's other incompleteness—its unfinished spire,—he merely waited for the right juncture at which to remedy both these hindrances to progress."

On All Saints' Day, 1880, the rector organized a "Ladies' Association" from members of the parish, his object being to bring together those who were actively engaged in the work of the parish and those who were prevented from taking part in such work. At each meeting of this association reports were read, showing what had been done by the several charitable and missionary societies in the parish. These statements were made by the rector, and the result was the promotion of a sense of unity among the various branches of

work, and a more general knowledge of what was going on in the parish.

A "Young Men's Association for Church Work" was also formed by the rector for the purpose of interesting young men of the congregation in work among the poor. Reports were made of visits paid by its members to families principally in the mission district, and where it was found that pecuniary or personal assistance would be helpful, such aid was given.

Dr. Henry LeBaron Hartt, a member of the home mission board, died in 1880. The managers placed on record their appreciation of his devoted life, and self-denying services: "As a member of this board and a teacher in the Sunday-school in past years, and more recently as a physician, willing and ready to render aid in all cases of sickness among the families of the mission, his memory will be long cherished by us and by those to whom his services have been so freely given." Dr. Hartt married Miss Irene Widdemer, daughter of the Rev. Mr. Widdemer.

A visit to the mission chapel at this time would have convinced anyone that it was a beehive, full of industrious workers, where there was likely soon to be a swarm, unless more ample quarters were provided. On week days, all the industrial work was carried on in the narrow confines of the vestry-room, and in the pews of the chapel.

Realizing the necessity for larger and better working quarters, the board of managers took the matter under advisement. There was a three-story brick house adjoining the chapel premises, which it was desirable to obtain for the secular work of the mission. The board therefore directed its secretary to address the following letter to the vestry of the parish:

February 25th, 1881.

Gentlemen: At the request of the rector, Mr. Brooks, I send you the following extract from the minutes of the meeting of the Board of Managers of the Mission of the Church of the Incarnation, held January 7th, 1881.

The following resolution, offered by Mr. Stetson, was unanimously adopted: viz:

Resolved: That this Board recommend to the vestry, the purchase of the premises next east of the chapel in Thirty-first Street for mission purposes, at the sum of \$10,000.

THEODORE WESTON, Secy.

This request of the board of managers was favorably received by the vestry, who were rejoiced to learn of the prosperity of the mission work under its zealous missionary, and of the increasing number of societies for improvement among the young, and they immediately ratified the proposed purchase of the house.

On motion of Mr. C. B. Fosdick the following resolution was unanimously adopted:

Resolved: That the vestry ratify the purchase of the property in East Thirty-first Street, adjoining the chapel building, made by the Board of Managers of the Home Mission, for the sum of \$10,000; they paying over the amount of subscriptions obtained, and to be obtained, to the treasurer of this vestry, who is hereby authorized to pay for the property upon the passage of a proper title to the Church of the Incarnation.

The house was bought without delay, and the purchase reported to the vestry of the church. Whereupon, on March 25th, the following resolution was sent by the vestry to the board of managers:

Resolved: That the property 248 East Thirty-first Street be placed under the care and charge of the board of managers of the Home Mission of this church,

Resolved: That this vestry hereby tender their acknowledgment and appreciation of the successful efforts made by the managers of the home mission in providing increased facilities for the spread of the good work now being done at the mission chapel.

The house which was purchased was of brick, three stories and basement. After necessary alterations had been made, it was opened as a parish house, and the second floor was set apart for the use of the day nursery. Rooms for the matron and for the family of the sexton of the chapel were also provided, and the first floor of the house was made into a large parlor for the use of classes on Sundays, and for secular meetings on weekdays. The pastor also had his study here; and the basement provided accommodations for the Sunday-school library, and for meetings of boys' and men's clubs.

The constant use made of the house proved the wisdom of its purchase. It provided rooms for the Girls' Friendly Society; the King's Daughters (with its two inner circles, the "Cheering Circle" and "Ministering Children,") organized by Miss F. A. Mead; the Choral Society; the Kemping Club, organized by Mr. A. H. Vernam; the Amity Association; and the Workingmen's reading room.

In January, 1882, a "Workingmen's Association" was organized at the chapel, under the auspices of Messrs. C. A. DaCosta and F. L. Stetson of the parish church. A reading room was opened in the basement of the parish house, and furnished with magazines and papers. Mr. DaCosta was its first president.

On the afternoon of Friday, March 24th, 1882, the

beautiful Church of the Incarnation was nearly destroyed by fire. When the flames were discovered, they had burst through the floor of the church behind the chancel, and in the passageway between the church and the adjoining chapel. Sections of the burning roof fell into the nave of the church. The walls, and the tower at the southwest corner, were not materially damaged, but all the windows at the south side were destroyed, and also the large memorial west window above the main entrance.

The mural monuments were only slightly injured by smoke. The entire east end of the building was a wreck. The pulpit, reading-desk and Communion table were totally destroyed. The white marble font, memorial to little Emilie Owen, which stood on the chancel platform, and the organ in its loft on the north of the chancel, above the reading-desk, were ruined. The loss was estimated at \$50,000, which was covered by insurance.

Mrs. Kellner gives the following incident in connection with the fire:

“Mr. Brooks was on his way from a point on upper Fifth Avenue toward the church, which he expected to reach in time for an afternoon Lent service, when a boy, who knew him by sight, ran up to tell him of the fire. The half mile of distance seemed to him endless as he hurried to the scene. In the crowd already gathered, there were so many on their way to the service, prayer-book in hand, as to give a sort of character to the throng, and as people made space for the rector to pass through, a neighboring Presbyterian minister could not resist saying to him, ‘You Episcopalians manage your fires with as much decorum as you do everything else.’ ”

Immediately proffers of hospitality to use their respective churches were received from neighboring ministers.

Indeed, before the flames had been extinguished, Mr. Brooks had accepted an invitation from the Rev. Dr. Taylor to make use of the chapel of the Broadway Tabernacle, corner of Thirty-fourth Street and Sixth Avenue, until permanent arrangements could be made nearer the site of the burned church.

Most gratifying to the rector was an invitation extended by the trustees of the Jewish Temple Emanu-El on Fifth Avenue, to hold the services of his church in their temple on Sundays. So unexpected an offer from his Jewish brethren was to be seriously and thoughtfully considered, and before giving his reply Mr. Brooks telegraphed to his brother, Dr. Phillips Brooks, for advice. As was to be expected the reply came, immediately, approving the acceptance of the hospitality tendered in so friendly a spirit.

It was a most singular coincidence that the day when the first service was held by Mr. Brooks in the Temple Emanu-El was Palm Sunday, the beginning of Holy Week. The Sunday following was Easter Day. Never before, probably, had such an occurrence taken place, as that the walls of a Jewish temple had resounded with the anthems of a Christian people on the anniversary of our Lord's resurrection.

Dr. Gotthiel, the Jewish rabbi, and some of his people were present at the first Sunday service. The Christian sacraments were not administered in the temple, but a celebration of the Holy Communion was held at nine o'clock in Zion Church, prior to the service of morning prayer, with sermon, in Temple Emanu-El.

In a letter to his parishioners, the rector announced that morning services would be held on Palm Sunday

(as above stated) in Zion Church and in the Temple; and evening prayer in Christ Church at four o'clock.

During Holy Week prayers were said every morning in Zion Church, and also evening prayer with lecture on three afternoons.

On Good Friday the two congregations worshipped in Zion Church, where a celebration of the Holy Communion was also held on Maundy Thursday evening, following the custom of the parish since its foundation.

On Easter (April 9th, 1882) after Holy Communion in Zion Church and morning prayer in Temple Emanu-El, the children's carol service was held in the Church of the Holy Trinity, Madison Avenue and Forty-second Street.

Later in the season services were held in the Masonic Temple, Sixth Avenue and Twenty-third Street. The Sunday-school sessions were held in the chapel of the Broadway Tabernacle.

On the evening of Ascension Day, May 18th, in Zion Church the bishop of the diocese administered confirmation to candidates from the Church of the Incarnation.

In the letter which Mr. Brooks immediately sent to his people he said: "The first object has been to provide for all demands of these services in such a way that the loss of our beloved church building, which has been so closely connected with all the pleasure and profit of those services in past seasons, should be felt as little as possible. In attaining this purpose we have been greatly assisted by the universal feeling of sympathy, and of the desire to aid us in our calamity, which has been shown through all the community."

Immediately after the fire a contract was made for the restoration of a building, at a cost of \$32,845, to be under supervision of Messrs. D. and J. Jardine, architects,

The church was accordingly rebuilt upon its original lines, the nave lengthened and a transept built on the north side to contain additional pews, and to have a gallery above. The chancel was deepened, and the pulpit moved from the south to the north side of the platform. An entrance to the church was made in the south wall near the chancel. The pews were removed from the western gallery, and space thus became available for a quartette and chorus choir, and for a large Roosevelt organ, which was justly regarded as the finest in the city. Certain changes were also made in the chapel building on the east end of the church, whereby ample provision was made for the Sunday-school, and for week-day services.

Among many proffers of hospitality extended to the congregation of the Church of the Incarnation was one of peculiar interest from the senior warden of St. George's Church. This church had been without a rector since May, 1881. As summer was approaching, when city congregations are very small, a proposition was made to the rector and congregation of the Church of the Incarnation to worship in St. George's Church, the Rev. Mr. Brooks to be virtually *in officio rectoris*, until such time as St. George's should secure a rector, or the Incarnation Church should be ready for occupancy.

The following reply of Mr. Brooks explains the situation:

Rectory of the Incarnation,
New York, 209 Madison Ave.

Mr. Charles Tracy.

Dear Sir:

As in my note to you I left some doubt as to the ultimate decision of the vestry of the Church of the Incarnation on the offer of hospitality of St. George's

Church, I would now state that on full consideration of the subject it has seemed best to establish our services, until the restoration of our church, in those localities most convenient to the homes of the congregation. Masonic Hall has therefore been secured for morning services on Sunday and the offer of Christ Church accepted for Sunday afternoons.

In thus declining the kind offer of St. George's, I would express on behalf of the vestry and of all the members of the Church, to whom it has been made, the fullest appreciation of the warm feeling and sympathy which it conveyed. And for myself I can say that it would have given me great pleasure to have officiated in the church and ministered to its congregation, had such a course seemed for the best interests of the Church of the Incarnation.

With warmest regards I am,

Yours very sincerely,

ARTHUR BROOKS.

May 1st, 1882.

On the first Sunday after the fire, service was held in the chapel of the Broadway Tabernacle in Thirty-fourth Street. The rector took for his text Haggai 2, 4: "Yet now be strong . . . all ye people of the land, saith the Lord, and work; for I am with you; saith the Lord of hosts." He said in substance; as reported in the secular papers: "I will not attempt to explain this dispensation of God, nor will I moralize upon it. Indirectly it has taught us a rich lesson of Christian sympathy. From all the churches we have had offers of accommodation and sympathy. Those, too, who do not go by the name of Christian, who belong to that older dispensation—the Jews—have asked, 'Can we not do something for you?'

“During these past seven years we have formed a deep attachment for the place in which we had worshipped so long together. What we enjoyed there is gone, except to memory. But what we *did* live. On the last Sunday when we worshipped in our own church our mission collection was larger than it had ever been before. The visible shell is indeed destroyed, but the invisible life is unchanged. We have now a new work before us, that of building a temple to God. Last Sunday I asked you if you loved your church as you ought to? I did not know that a test was so near at hand. I ask you the same question today.”

In acknowledgment of the courteous offer made by Rabbi Gotthiel, the following resolution was passed by the vestry:

Resolved: That we, the rector, church wardens and vestrymen of the Church of the Incarnation tender our grateful acknowledgments to the Rabbi, trustees and congregation of the Temple Emanu-El for their prompt kindness and extreme courtesy in tendering to our congregation in their misfortune, consequent upon the partial destruction of their church building by fire, the use of their edifice for Sunday morning services during the month of April.

We desire to express the great pleasure which we are aware that it has given to all our congregation to receive this evidence of good feeling and kind wishes from the Rabbi, trustees and congregation of the Temple Emanu-El and we beg to assure them that our brief occupancy of their beautiful building will ever be remembered by us with most cordial feelings of gratitude, respect and good will.

Other resolutions of thanks were passed; “to the trustees of the Church of the Covenant, for the use of their lecture room for parish meetings;” to the rector and vestry

of Zion Church for the hospitable accommodations afforded by them, adding that "our congregation will ever remember with great pleasure the joint services in which we have been allowed to take part, and the occasions on which the use of Zion Church has been so freely accorded for the services of our own congregation."

To the trustees of the Broadway Tabernacle resolutions expressed "warm appreciation of the prompt kindness and continued hospitality of which we have received such constant proof since the partial destruction by fire of our church building. To our congregation and Sunday-school alike it has given us the greatest pleasure to make use of the comfortable and well appointed lecture room which has been placed at our disposal."

A vote of thanks was also sent to the vestry of Christ Church for their kindness in giving the use of their building for afternoon services.

In view of the distressing calamity which had befallen the parish, the rector was anxious to share with his people the burden which they had been called upon to bear, and he therefore addressed the following letter to the vestry, October 27th, 1882:

A year ago my salary was raised to six thousand dollars per annum. I now request that it should be placed again at its former sum of five thousand dollars for the year beginning November 1st, 1882. The prospect of diminished income to the Church, owing to the new work which has so unexpectedly come upon us demands a rigid economy and reduction of all possible expenses, with which such action would be most completely in harmony. I would respectfully urge that no motives of personal consideration should be allowed to interfere with the taking of such action which would be to me most grateful and pleasing.

Trusting that you will consider this request as one which is to be looked upon in the light of a personal favor to me, and asking for that deference to my wishes, which I am so accustomed to receive at your hands, I am

Very sincerely your friend,

ARTHUR BROOKS.

This communication from the rector was entered in full upon the minutes, and the clerk was instructed to inform Mr. Brooks that, whilst his wishes were fully appreciated, his request was respectfully declined.

The Church of the Incarnation was re-opened for service the Fourth Sunday in Advent, December 24th, 1882, and the congregation was much gratified to find an enlarged and attractive building. The rector preached from the text: Psalms CXXI:1. "I was glad when they said unto me let us go into the house of the Lord." There was no formal ceremony of opening. The service went on as heretofore, the church was in its Christmas dress, ready for the glad service of double rejoicing on the morrow, commemorating the birth of the Saviour, in His newly restored House of Prayer.

On the evening of December 31st the "Watch Night" service was always held in accordance with its institution by Dr. Montgomery. The early part of the service began at 11:30 o'clock, consisting of prayer and singing and an address. At the hour of midnight the clock gave the signal of the passing of the old year, and immediately thereafter came the joyous greetings from the rector, and appropriate music.

After the restoration of the church the windows which had been destroyed were replaced by others, as memorials of deceased friends.

Beginning on the south side of the church, the window nearest the west wall represents our Lord's resurrection and ascension. It is the gift of Mrs. John H. Hall in memory of her parents, Augustus H. Ward (1801-69) and Anna Martha Ward (1807-86), and was made by Henry Holiday of London.

The second window is a study from the Old Testament. In one division is shown the giving of the law by Moses; in the other, representing respectively the Prophets and the Psalms, are figures of Isaiah and David. In the quatrefoils, are scales and a refiner's crucible. The window is to the memory of Albert Cole, and was executed by Heaton, Butler & Bayne, London.

The third window, to the memory of Mr. A. C. Pulling (1825-84), a former vestryman, is designed to represent the spirit of the New Testament, by the spread of the gospel. It depicts St. Paul preaching on Mars Hill. Two other figures represent his companions, St. Luke and St. Barnabas. The window was made by Messrs. Clayton & Bell, London.

The fourth window, in memory of Captain John Riley (1814-84), represents the calling of the apostles by the Master, at the Sea of Galilee. The lower lights display medallions of St. Peter and St. John. The idea sought to be conveyed is Christian discipleship. The artist was John LaFarge, New York.

The fifth window embodies the idea of parental and Christian nurture. The lower division represents Jacob blessing his children, and the upper one shows the Christ giving His commission to St. Peter. The window is from the studio of Henry Holiday, London, and is the gift of Mr. John L. Riker.

The sixth window, in memory of a child of Mr. George

W. Smith, illustrates the text: "In heaven their angels do always behold the face of my Father which is in heaven;" and also contains the scriptural verse: "Those that be planted in the house of the Lord shall flourish in the courts of our God." The artist was John LaFarge.

Two small windows adjoining are in memory of infant children, and are designed to convey the idea of "the angels of God ascending and descending." They were made by William Morris, London, and are gifts of Mr. and Mrs. John T. Ijams and of Mr. J. L. Riker.

On the same side of the church, above the south entrance is a window, placed by the Sunday-school of the parish to the memory of their superintendent, Mr. George N. Hale. The design is that of a Christian pilgrim with staff and scrip. The artist was Louis Tiffany, New York.

On the north wall of the church, near the transept, is a window designed to delineate two sides of the Christian character, faith and charity, as suggested by figures of the Virgin Mary and of Dorcas. The window is in memory of Claude S. Brownrigg, who died November 3d, 1862, and it replaces the large western window to her memory, which was destroyed by fire; Henry Holliday, artist.

The next window is *in memoriam* of Elizabeth Fuller and George W. Fuller. The lower lights show Christ feeding the multitude, and the upper lights depict Moses and the Israelites being fed with manna in the wilderness. The thought conveyed is that of "compassion upon the multitude;" designed by Cottin & Co., London.

The third window, the gift of Mrs. Hall, is in memory of John Hudson Hall, and is beautiful both in conception and execution. It conveys the thought of the love of Jesus, showing St. John leaning upon his Master's breast,

and the preparation of Jesus for his earthly ministry, by his presence as a child in the temple.

Jesus with Martha and Mary at the tomb of Lazarus is the subject of the fourth window. The upper portion is brilliant with the light radiating from attendant angels, who are sounding the trumpet note of victory. The window is the gift of Mrs. Albert Coles in memory of her young daughter, Mary Albertine Coles, and was designed by Mr. Wilson of the Tiffany Glass Company.

A window to the memory of William and Maria Watson illustrates the Twenty-third Psalm: "The Lord is my Shepherd;" designed by the Tiffany Glass and Decorative Company, New York.

The only window on the west wall of the church is designed to express the idea of the dignity of labor. In the upper lights Jesus is represented as a child in the workshop of Joseph. In the lower lights are medallions expressive of the command and of the reward of labor. The window is in memory of John W. Britton and was executed by the Tiffany Glass and Decorative Company, New York.

Upon the south wall of the church is a tablet of marble and brass to the memory of Henry Eagle, commodore, United States Navy, who was a communicant in the parish, and whose family still attend the church.

Commodore Eagle was born in New York in 1801. His commissions in the navy were: Lieutenant 1827, Commander 1844, Captain 1855, Commodore 1862; retired 1863, but served actively until 1867. He was in the Mexican war; and in the war of the rebellion, 1861; he made the first naval attack and silenced the guns at Sewall's Point, Norfolk. Commanding the frigate Santee, he blockaded the port of Galveston,

Texas. He was also sometime commander in the military Order of the Loyal Legion of the United States. His death occurred in November, 1882, and his grave in Woodlawn Cemetery is near that of his former comrade, Farragut.

The inscription upon the tablet reads "In memory of Henry Eagle, Commodore United States Navy. Born April 7, 1801. Died November 26, 1882. *'Malo Mori quam Fœdari.'*"

A quarto Bible for the reading desk, the gift of Mrs. John W. Haven, was for many years in constant use, and was saved from the fire.

In the refurnishing of the church after the fire, a set of prayer-books for the chancel was given by Mr. George G. Haven in memory of his mother.

The large Bible which rests upon the eagle lectern was the gift of Carrie J. Turner and Edmund W. Bulkley, March 16th, 1870.

A silver offertory reception basin, given to Dr. Montgomery, was presented by his widow to the church after his death and is thus inscribed:

Christmas, 1874. Presented by Mrs. Margaret Montgomery to the Church of the Incarnation, in memory of her late husband, who after nineteen years of service entered into his rest October 1874.

The handsomely carved and unusually spacious pulpit on the gospel side of the chancel was a gift from Mr. Thomas B. Tweddle in memory of Jane M. Tweddle. It was patterned after a pulpit in an Italian cathedral which Mr. Brooks had much admired.

Mr. Gordon Norrie presented the carved oak lectern; and the carved chancel chair was the gift of Theresa,



OWEN MEMORIAL FONT

Florence and Theodore Schiff in memory of their father Gustave H. Schiff.

A font, unique in design and of much artistic merit, was the gift of Mrs. Thomas J. Owen. This font, which stands on the north side of the pulpit, the work of Louis St. Gaudens, has a circular shallow bowl of Sienna marble, supported by a single stone pillar with broad square base. Standing in the centre of this bowl is a bronze figure of the youthful St. John the Baptist, holding a reed cross in his left hand, and having his right hand raised as in the act of speaking. Carved upon the stone pedestal is a Greek cross, with the legend "*In hoc signo vinces.*" Behind the font, as a mural decoration, is a broad entablature containing the verse of scripture quoted from I Peter III: 21:—"Even baptism doth also now save us." Upon either side of this entablature stands the figure of an angel in bold relief, indicative of the Church militant and the Church triumphant. The inscription upon the font is: "In memoriam, Allen M. Owen; Thomas J. Owen, 3rd; Emilie Owen."

Upon the north wall of the church is this memorial inscription:

Mary Bacon born 48 Pine Street, December 8th,
1811, died at Rome, Oneida County, February 2nd,
1885.

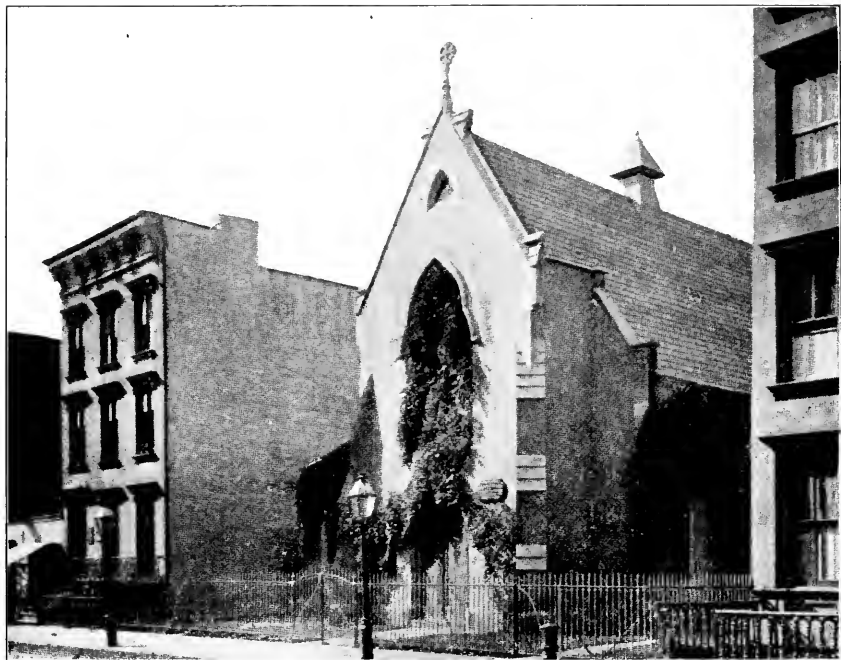
During the summer the Rev. Mr. Widdemer tendered to the rector his resignation as assistant minister of the parish, to take effect October 15th, 1882. At a meeting of the vestry on September 27th, the following resolution was adopted:

Resolved: That this Board, appreciating the service which has been rendered to its mission during ten full years by the Rev. E. S. Widdemer, who has

resigned his pastoral charge, extends to Mr. Widdemer its sincere wish for his welfare and success in his future work, and in whatever position he may be called to fill.

Mr. Widdemer's ministrations had continued longer than that of any of his predecessors at the chapel. Within his ten years of service in the parish he had seen considerable growth in the Sunday-school, had ministered to a large number of people, and had increased the communicants' list very materially. The young people were especially his care, and worked systematically and diligently to help the plans he laid before them, ever looking to the time when they should have a chapel and parish house worthy of the spiritual growth of the work. His successor found many evidences among the aged parishioners of his solicitude for their material welfare and his faithful clinic visitations.

The Sunday-school at the chapel has always been the pride of the parish. Many young men and women from the parish church found there an attractive feature of mission work, and an intelligent class of children ready to receive instruction. During this period of parish history the superintendents of the Sunday-school were Mr. J. Hobart Herrick, 1872; Mr. Henry H. Truman, 1883-85; Mr. John T. Ijams, 1885-89; Mr. Frederick T. West, 1889-91; Rev. Mr. Perkins, 1891-2; Mr. Ijams 1893-5. There were Bible classes, for young men and young women, an infant department averaging two hundred children, and the main body of the school, numbering from four to five hundred pupils, whose ages ranged from ten to seventeen years. The International system of lessons was used, supplemented at Christmas and Easter by leaflets specially prepared to emphasize



CHAPEL OF THE INCARNATION
(CHURCH OF THE RECONCILIATION)
and the Parish House, 1882

the teachings of the Christian year. The children were encouraged to attend the regular services of the church and were contributors to the Domestic and Foreign Missionary Society, and to special causes as presented.

The large infant class was taught successively by Miss Josephine Ely, Mr. Fairchild, Miss Emily Slade and Mr. H. Louis Slade; a Bible class for young men was under the teaching of Mr. Woodbury G. Langdon; and one for young women, instructed by Mr. William Jay Ives, met in the parlor of the parish house each Sunday.

When Mr. Ives was obliged to withdraw, the large class, which for five years he had instructed, was divided into two classes and was continued in the afternoon, in the parlor of the parish house, successively by Miss Ruff, Miss Wardell, Mrs. C. M. Parker, Miss Adelaide Macy and Miss Anna L. Horn. Upon the retirement of Mr. Langdon the class of young men was taught by Mr. Riley A. Brick.

The services in the chapel were fairly well attended, but there was little to interest the older people aside from their natural love for the church, the music and the sermon.

There was a foreign population in the neighborhood who cared but little for church going, but who sent their children to the Sunday-school and to all social entertainments. After they had been confirmed the parents were quite indifferent to their religious welfare, and it was evident that unless the children could be infused with a spirit of love and reverence for the Church, the outlook for growth was not encouraging.

The Sunday-school was under a superintendent and volunteer teachers from the parish church, who, when the session of the school was over, immediately left to attend

their own service. This arrangement naturally had a tendency to make the children follow their example, in not remaining for the morning service in the chapel.

To overcome this tendency a plan was formulated which proved very successful, to interest the young people in the church services. "The Church Society," organized in 1883, banded together a large number of them, under promise of a reward each Whitsunday for a year's faithful attendance and correct deportment, at one church service each Sunday.

The music of the chapel was improved and inducements offered to the young women and young men to join a choral society for instruction preparatory to becoming members of the choir.

To make the preaching attractive to the people and to afford them an opportunity to hear clergymen of note, the pastor had the cordial co-operation of his clerical brethren, who frequently visited the chapel on Sunday evenings, and the names of the Rev. Dr. Henry C. Potter, Dr. Courtney, Dr. William F. Morgan, Canon Knox-Little and others frequently appear on the records, together with that of the rector, as preachers at the chapel.

The parish suffered a loss of three prominent members of its vestry within a compass of fifteen months.

Mr. William B. Clerke, one of the earliest members of the parish, died in July, 1883. The vestry entered an appropriate minute on its record-book, expressive of their great sorrow at parting with one who had been a member of the parish since 1854; a member of its vestry from 1859 to 1873; its junior warden to the day of his death: and for years the clerk of the vestry.

Mr. Abraham C. Pulling, vestryman of the church, died June 17th, 1884. The rector called a special meeting

of the vestry to take action upon the death of one who had been so long connected with the parish. This minute was made upon the records of the vestry expressing the sense of severe loss which the church had suffered in the death of Mr. Pulling: "From the first moment of his connection with the vestry, of which he had been a member for six years, his ready support and wide counsel made him a valued friend and assistant in all its labors. We thank God for the Christian fellowship which we have enjoyed with him."

In October, the rector announced to the vestry the death of Dr. Samuel Morgan Valentine, which had occurred in Switzerland, on August 7th, 1884. A suitable minute was made upon the vestry records rehearsing Dr. Valentine's connection with the church from the time of its organization. He became a vestryman in 1854, and was elected warden in 1863, succeeding to the position of senior warden which he held at the time of his death. Such a record of itself tells how highly valued his services have been in the church and how faithful he has been to every trust; but it expresses very poorly the service which he has rendered to the cause of Christ by his labor and gifts, and by his constant example of fidelity and devotion.

The Rev. Dr. Henry C. Potter, rector of Grace Church, recently elected assistant bishop of New York, was consecrated in that church, October 20th, 1883.

The service was most impressive. Bishop Williams of Connecticut was the preacher. The venerable Benjamin Bosworth Smith, Presiding Bishop, was the consecrator, assisted by Bishops Horatio Potter of New York, Bishop Clark of Rhode Island, and many others. Bishop Smith, nearly ninety years of age, was unable by

reason of infirmity to be present during the earlier part of the service. Later, at the time his services were required, he advanced slowly towards the chancel from the robing room, leaning upon two presbyters, the Rev. Charles T. Olmsted and the Rev. Arthur Brooks. Dr. Olmsted is the present Bishop of Central New York, and Dr. Brooks has since departed to the higher life. Bishop Potter became the sixth bishop of New York in 1887, and died July 21st, 1908. Bishop Smith died in 1884, six months after this consecration service.

The following incident is related as illustrative of Mr. Brooks' readiness as an extempore speaker.

In the summer of 1883 he was a guest at the commencement exercises at Williams College, and, at the suggestion of Mr. Francis Lynde Stetson, Mr. Brooks was invited to speak at the college dinner.

Mr. Stetson, recalling the occasion, has written:

"This speech was of peculiar interest, for most unexpectedly the principal guest, the Governor of the Commonwealth, General Butler, had chosen this as his opportunity to make an attack upon Harvard, which at its commencement, in the previous week, had been averted only by the tact of Mr. Choate, the presiding officer. The resentful speech intended for delivery there, by Governor Butler, as he then confided to Mr. Choate, he discharged here in the Berkshire college, apparently unconscious of any possible Harvard presence. But the speaker next called upon was Mr. Brooks, who without a moment's hesitation took up the cudgels for his *alma mater* and, equally to the amazement of the Governor, and the satisfaction of the audience, made a reply perfect in form and dignity and overwhelming in effectiveness. He finely exhibited his capacity for debate in

which, according to competent judges, he was unsurpassed in the councils of the American Church."

This incident illustrates Mr. Brooks' readiness as an extempore speaker. The following comment from the *New York Tribune* refers to his ability as an earnest and emphatic pulpit orator:

The most striking characteristic of Arthur Brooks as a preacher is the phenomenal exuberance of his thought. This characteristic would amount almost to a defect were it not that the thought is always worth the thinking, and consequently worth uttering. Mr. Brooks is not a word-monger, he does not depend for his success upon the sonorous ring of a well-balanced sentence, or upon the deft use of rhetoric. As one listens to him he feels that a man is talking to you of the problems that he has felt and tried to solve, and that their number and greatness have taken complete possession of him. Those who habitually listen to Mr. Brooks cannot help thinking that the thoughts which he is about to utter stand out clearly before his mental vision. He sees them as clearly as he sees his audience. That under such circumstances he speaks with perfect ease and facility is only natural. He is reading just as much as the man with a manuscript before him, only instead of reading from a material manuscript, he reads from a beautiful, clearly-defined mental vision, in which there are no erasures, no interlineations, and no obscure passages. His preaching will awaken a response in the heart of all who can appreciate a ripe scholar and an acute and earnest thinker.

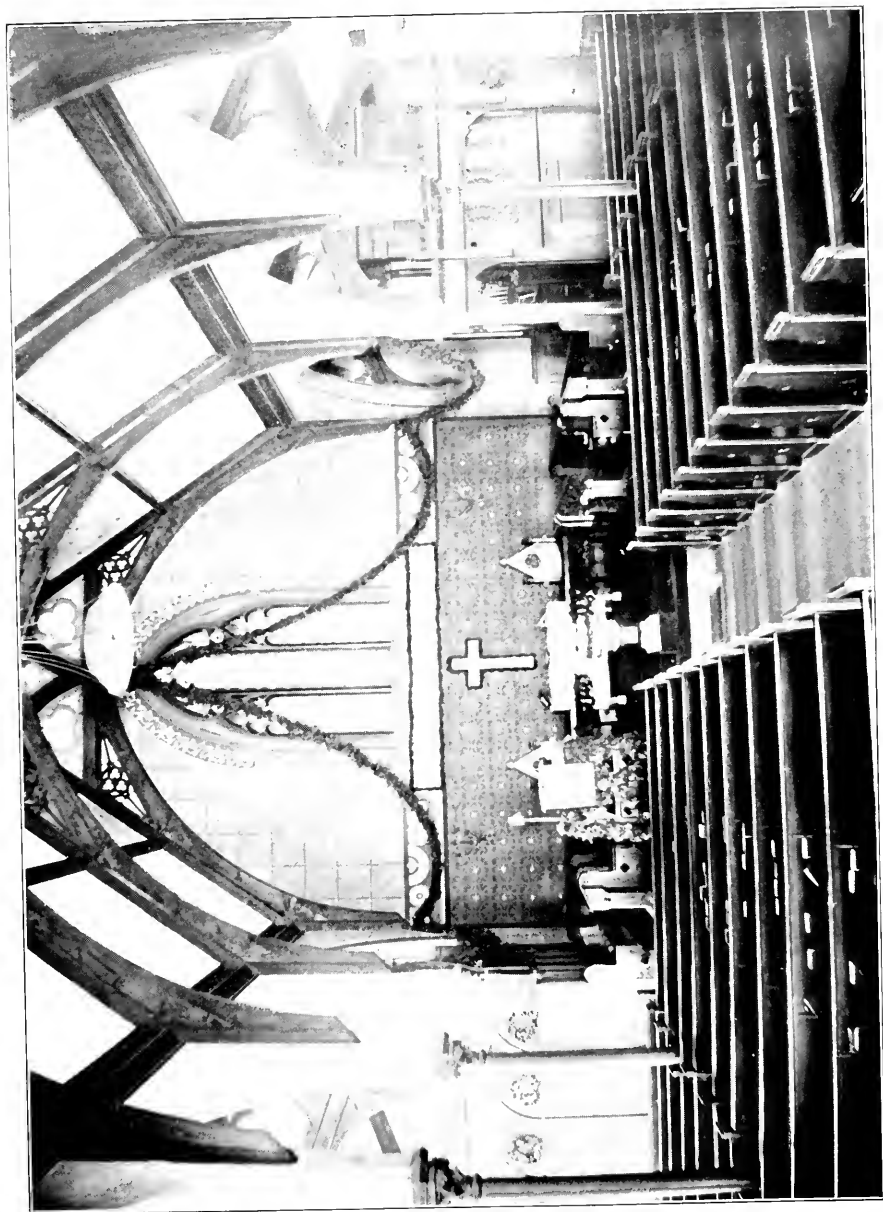
In October, 1884, the vestry, after conference with the rector, thought it desirable that some effort should be made to reach that part of the city where our Church services were not held, and thereupon passed the following resolution:

That a committee of three be appointed by the rector to advise and co-operate with him with regard to measures looking to the opening of services, and extension of Church privileges, in that part of the city lying west of Central Park.

The rector appointed such committee: Messrs. Crawford, Byers and Stetson.

Bethlehem Chapel, a small building on Eighth Avenue, west of Central Park, had been recently under charge of the City Mission Society in connection with its work among Germans, but the population of squatters in and around the park had gradually disappeared, and a large number of first-class dwelling houses was being built in that neighborhood, by a member of the parish of the Incarnation. Dr. Brooks was invited to hold service in Bethlehem Chapel with a view to making it a centre for mission work, and eventually establishing there an independent parish. The vestry, having approved of the suggestion, Mr. Brooks held Sunday evening service there for several months; but the undertaking was not satisfactory to him. The congregation, which it had hoped could be drawn from the neighborhood and give adequate support to the work, did not materialize. There being no certain provision made to carry on the work, the enterprise was abandoned.

In 1884, on the last Sunday in January, being the twenty-fifth anniversary of the founding of the chapel, the pastor aroused interest in the people by having present the Rev. M. E. Willing, the first missionary of the chapel, who gave an account of the earlier stages of the work, and among other items of interest stated that on May 25th, 1859, Bishop H. Potter preached in the chapel, baptized the infant daughter of the Rev. Mr. Willing,



INTERIOR OF THE CHAPEL. 1885

and confirmed a son of Colonel Totten. He said also that the Rev. Dr. Hawks, rector of Calvary Church, had given to Dr. Montgomery the seats for the mission chapel, and a painting to be placed in the chancel.

On the evening of that Sunday the rector of the parish preached in the chapel from the text St. John XV: 4. He congratulated the people upon the successful prosecution of the work in the past, and bade them realize that the prosperity of the chapel depended upon their faithfulness and zeal in the Christian life.

The young people were taught to be givers as well as receivers; to prepare simple gifts to send to the poorer children at Christmas and to sew garments for them.

Each confirmation class made a gift of some article for use in the chancel. Thus, by gift of a set of books, or book-rests, or a brass lectern, or separate pieces of a communion set, they were encouraged to recognize their obligations to the Church in a pleasing manner, and to see their gifts in constant use.

The chapel received from Miss Willis of the parish church finely embroidered communion linen and a white *antependium* for the pulpit. Mrs. Fuller also presented one of red velvet embroidered in gold bullion.

There being many German families in the neighborhood whose children attended Sunday-school, but who did not go to any church, an experiment was tried of holding a service for them in the German tongue in the parlor of the parish house. The Rev. Gustave W. Mayer was given charge of these services, and for a year they were attended by a congregation averaging about thirty people.

Several of the ladies of the church under Miss Alice Jay's direction, interested themselves in a move-

ment undertaken throughout the city to instruct Chinamen. In 1884 a Sunday-school for them was opened in the parish chapel in Thirty-fifth Street; the average attendance was twelve and the work gave gratifying results. The difficulty experienced was to procure suitable teachers, inasmuch as each Chinaman had to have an individual teacher. Because of this drawback, and for other causes, there came a decided falling off in the number of pupils, so that after seven years' continuance the school was closed.

In the church of the Holy Communion on Trinity Sunday, May 31st, 1885, the Assistant Bishop of the Diocese admitted to the diaconate certain members for the graduating class of the General Theological Seminary. The Rev. Mr. Brooks was the preacher. He also united with other presbyters in laying hands upon two candidates for the priesthood, the Rev. Thomas W. Nickerson, Jr., and the Rev. Howard MacDougal.

Although the work of rebuilding the church had been completed, so that divine service was resumed within a year from the date of the fire, yet in order to allow time for the settling and drying of the walls, the ornamental work in the interior was not undertaken until the summer of 1885.

The decorations of the chancel were exceedingly artistic. Two mural paintings from the brush of Mr. John LaFarge, which were placed on either side of a large central cross, above the Communion table, represented the visit of "wise men from the East" to the infant Saviour. Other decorations of the chancel consisted of a gilded half dome ceiling, and walls of subdued colors in

blue and terra cotta. Additional light was gained in the chancel by windows let into the roof.

The Sunday-schools of the parish were always objects of great interest to the rector, who was especially devoted to the education of the young. It was his sorrow that his constant appeals to the congregation to send their children to the Sunday morning session of the parish school met with so feeble a response. Taking the year 1885 as a date for illustrating the prosperity of the work, the roll of the parish school shows only one hundred and six children, under fourteen teachers. Mr. Francis L. Stetson was superintendent.

If the school was not as large in numbers as could be hoped for, the contributions for missionary objects were most creditable. The total for this year was \$676.40, applied to scholarships in Japan, China and Africa, to the Indian missions, the home mission, the Sheltering Arms, The Bethlehem Day Nursery and the summer home. In addition barrels of clothing and gifts were sent by the school to missions in Virginia and Dakota.

It was at this time that the Sunday-school at the chapel superintended by Mr. J. T. Ijams, gave great encouragement to those who were devoting themselves to its development. The names of over eleven hundred pupils and sixty-four teachers were on the roll; including the infant class under charge of the Misses Colton, and three Bible classes taught by Mr. Riley A. Brick, Miss Adelaide Macy and Miss J. du B. Roberts.

The offerings of the school were given to the Sheltering Arms, St. Johnland, Miss Burgwin's School, Aspinwall, Va., to St. Luke's (colored) Church, Washington, to the support of a colored student and to the foreign mission field.

The Rev. Francis L. H. Pott of St. John's College, Shanghai, upon one occasion told the children that any number of Chinese baby girls could be bought for a dollar apiece, and educated in a Christian school. The infant class of the school gave him twenty dollars and asked that twenty babies be bought and educated in the name of the Incarnation mission Sunday-school.

In 1885 there was a religious movement very general among the Episcopal Churches throughout the city, known as the Advent Mission, which sought to stir up and deepen the religious life of the community. Beginning in November, services were conducted daily by visiting missionaries, in nearly all the parishes, from early in the morning until late at night. A number of clergymen from the Church of England, who were familiar with and leaders in a similar movement abroad, had been invited to this country and given charge of mission services in the larger churches. The missionaries at the parish church were the Rev. R. B. Ransford of St. Jude's, East Brixton, London, England, and the Rev. Hartley Carmichael of Hamilton, Canada. The congregation of Zion Church joined with that of the Incarnation in holding services, alternately in their respective churches.

The Rev. Campbell Fair of Baltimore, Md., was missionary at the chapel of the Incarnation. The result of these protracted services was felt throughout the parish long after the mission closed; and a marked religious impression was made upon the whole community.

In order to continue the good work which the missionaries had begun in the few places they were able to visit during their stay in this country, the clergy of the city formed a Parochial Missions Society, with the object of

supplying missionaries to conduct similar services in parishes which had not been so fortunate as to take part in the New York mission. Clergymen, many of them rectors of city parishes, who were deeply interested, and who had a gift for such work, volunteered to give up a week or more of their parish duties in order to act as missionaries in distant places, under the auspices of this society.

The interest aroused by the Advent Mission greatly added to the responsibility and labors of the parochial clergy. Those who had been seriously affected by the work of the missionaries required to be looked after, and encouraged to persevere in their new life. An unusually busy winter, therefore, with the clergy, was that of 1886.

When summer came the Rev. Mr. Brooks felt inclined to put into execution a plan he had long desired to carry out, when opportunity should offer, to seek a year's rest and travel in the Holy Land and the Orient. When this desire was made known to the vestry, a vacation was readily granted the rector, and absence from the parish from July, 1886, to September, 1887, was willingly accorded.

The Rev. J. Newton Perkins was appointed to take charge of the parish, and officiate at all services in the church. To supply his place at the chapel, temporarily, the Rev. Arthur W. Hess was engaged as an assistant minister.

On July 15th, 1886, the rector and Mrs. Brooks sailed from New York for a long vacation, in company with Mr. Frederick T. West and Miss Starkweather, parishioners, and Bishop Elliott.

The latter part of the winter of 1886 was spent in Egypt, and in the spring, crossing to Arabia Petrea,

the long desert to Gaza was traversed on camel back, and a subsequent journey was made through Palestine on horseback. In the spring of 1887 the journey was made through Asia Minor and Greece. The travellers returned to New York in the fall of 1887, with the exception of Bishop Elliott, who, on account of sickness while in Rome, had returned earlier.

The Sunday-school festivals at Christmas and Easter have been already alluded to. The same spirit of Christmas rejoicing had always pervaded the parish, and under Dr. Brooks the custom was enthusiastically continued. Elaborate preparations were made weeks beforehand. In accordance with the custom instituted by Dr. Montgomery, the teachers of both schools assembled at the rectory on a December evening, to arrange for the Christmas-tree; the children for weeks were systematically drilled in carol singing; and the culmination of all these preparations was found in the brilliantly lighted and decorated church on Christmas Eve. A lofty evergreen stood on the chancel platform, brilliant with lighted tapers and glistening with tinsel, its branches heavily laden with hundreds of gifts. The rector, in his happiest mood, greeted the young of his flock and spoke impressively upon the lesson of Christmas.

One such happy occasion occurred in 1886, during the regretted absence of the rector in Europe. Although absent in body his presence with the children in spirit was happily manifested by a special greeting from across the sea in a cablegram dated Rome, December 24th.

The Rt. Rev. Arthur Cleveland Coxe, D.D., Bishop of Western New York, had come by invitation of the vestry to be the preacher at the church on Christmas Day. He was also asked to address the children at their Christ-

mas Eve festival. The service was read by the Rev. Mr. Perkins, assisted by the Rev. Mr. Hess.

Bishop Coxe, in his address to the children, alluded to one of the carols which they had just sung:

Carol, Christians carol, carol joyfully,
Carol for the coming of Christ's nativity;

and stated that, so far as he knew, this was the earliest American carol that had been written, and that it had been composed by himself whilst a student in the General Theological Seminary in 1840.

The following letter from the absent rector, written from France, December 6th, sending Christmas greetings to the Sunday-schools was read; and at the close of the services gifts were distributed to the children:

Arles, France, Dec. 6, 1886.

My Dear Children:

As yesterday was the second Sunday in Advent, I am reminded that all the preparations for Christmas are progressing very fast with you in New York. I can easily picture the rehearsing of carols, the preparation of boxes for gifts to others and the work for the Christmas Eve celebration which is going on. And if I am to have my part in the Christmas festival, I must write now, nearly three weeks before Christmas.

At every step, since I began to travel, I have come across something to remind me of the Sunday-school at home. A few days ago I heard a minister catechizing the children of his church, and when he said "good!" after a little girl's particularly correct recitation, I knew how satisfied both she and he felt that she had been able to do so well. And I felt quite at home in the cathedral here yesterday, when, on the afternoon of the first Sunday in the month, I found a children's service going on, and listened to one of the same chants which we sing at home. I would

have liked to make an address to them; only if I had been allowed to do so, I am afraid that to the little French children all that I said would have sounded as strange as the words of the missionaries from China and Japan do to you. But I was glad to know that there was in their minds the same Christ child of whom we could all think in our own language and way.

And so it will be at Christmas. You and I will be separated, but in our different places it will be one Christmas story of joy and salvation, of which we shall be thinking. Just as, when you hear this letter read, you will see through the shining branches of your Christmas tree the beautiful pictures of the chancel, telling the story which gives the reason for having a tree at all; so when I am in Rome on Christmas Day, and you, in New York, enjoying our celebration very differently, we can be glad for the one great story of Christ who came to this world for us, and who belongs to us in every part of the world, and who makes everything bright which comes from Him.

The city of Arles, from which I write, is one of the oldest Christian cities in the world, although perhaps many of you never heard of it before. It was one of the first places in which Christianity was preached, and some people even thought that Saint Paul came here, and point out the house where he stayed. Trophimus, whose name some of you remember, from reading it in your Bibles, and others of you, I hope, will look it up in the book of Acts and the second epistle of Paul to Timothy, was probably the first bishop in this city, and wherever one goes here he finds the marks of what Trophimus said and did, according to the reports which have been told here. Some of them seem likely to have been true, and others not. But it is interesting to see the marks of what was done by Christians, when it was not easy or pleasant

to be a Christian, as it is now. Yesterday I saw the prisons without any light in them, where the Christians were confined, and out of which they never came alive, except to be torn in pieces by the lions in the amphitheatre, which is still standing here.

The Christians had to contend with the heathenism all about them, and now our Christmas celebrations and Christian pleasure are all given us to make us able to fight with our sins, which are more dangerous than the lions at Arles, and which we too often do not resist as Christians, like those early martyrs. Remember how much Jesus has done to make men bold, and never be ashamed of being Christians at all times.

But I have been particularly interested in the stories which I found in a city called Vienne, about Pontius Pilate. He is said to have been banished there by the Roman Emperor whom, you remember, he was so afraid of offending, that he condemned Christ to death, while he declared that he was innocent. He is said to have committed suicide by throwing himself from a tower there. All this will interest you, I know, for we studied together about the trial of Jesus in the months of October and November. All the power of the world was against Jesus from the time of His birth until His death. And yet we are celebrating His birth now, as the greatest event which ever took place. It is very easy to make Pilate's mistake; and as I saw in all the cities which I passed through last week, what splendid buildings the Romans erected, and how magnificent they are, even now that they are in ruins, I could not be surprised at poor Pilate's thought that it was better to condemn Christ than to offend Caesar. But we have the warning of Pilate's life, and as we hear at Christmas only of a babe lying in a manger, we ought to know that that babe is our Lord and our God, and serve Him with all our hearts. We can never forget

Him and can let everything else go, if He is our friend, and is always by our side. The early Christians and we must conquer in His name and strength alone.

God bless you, dear children. May it be a merry and bright Christmas. May you have many happy New Years because you are the servants of Christ.

And remembering me in all your joys at this happy season.

Affectionately your friend,

ARTHUR BROOKS.

Another happy festival took place on Easter Day, April 21st, 1887, when the children's festival was held in the church, as usual, conducted by the Rev. Mr. Perkins and the Rev. Mr. Hess. A letter was read addressed to the children by Dr. Brooks, written from Cairo, Egypt, March 23d. During the exercises a cablegram was received from the rector, reading "Jerusalem, Easter Day, Christ is risen. Alleluia." A response was immediately cabled to Dr. and Mrs. Brooks on behalf of the Sunday-school in festival assembled: "Beloved rector, happy children, congratulations." The Rev. Professor Clark of Toronto, who had preached in the church at the morning service, made an address to the children.

Each year Whitsunday was made for the children at the chapel an occasion of special rejoicing, by an afternoon flower festival. The yearly rewards of the Sunday-school were given, and members of the Church Society received their well-earned gifts. To those who had been regular in attendance at the morning service in the church for one year, a silver cross was given. Those who for two years had not failed in attendance received a gold ring, in token that the recipient was pledged thereafter to be a regular attendant at the church; and at the end of three years, to such as had done some specific Church

work a gold cross was given. At the conclusion of this festal service the flowers were taken by the children to several city hospitals, and distributed by their own hands to the patients.

Mr. Robert Graham, secretary of the Church Temperance Society, was a frequent visitor at the chapel and his appeals on the subject of temperance were always greatly appreciated. Under his direction a company of Knights of Temperance was formed from the boys of the Sunday-school.

Among the changes which took place from year to year in the mission, we record the efficient services of Dr. Hyde, Miss Anna L. Horn, Mr. F. R. Lefferts and Mr. W. R. Sheffield as teachers of Bible classes; also the assistance of Miss Johanna Thomass and Miss Daisy Acker during many years of faithful care and instruction of the large infant class.

The Girls' Friendly Society at the chapel was organized in 1886 with twenty girls and four associate members, under charge of Miss Louise Easton and Miss J. du B. Roberts. A beautiful banner of green silk embroidered in gold bullion, was the gift and handiwork of Miss Easton. Classes in cooking, dressmaking and calisthenics were formed and Miss Agnes D. Abbatt gave instruction in drawing. The Misses Pordir added greatly to the enjoyment of the girls by frequent social entertainments of music and dancing. After a continuance of five years the society was dissolved.

The scheme of providing a "fresh air fund," by means of which children whose parents were unable to bear the expense were freely given a week's recreation in the country, originated with the Rev. Dr. Muhlenberg. In 1877 he received into the "Cove House," on the St.

Johnland reservation, near Northport, L. I., from week to week, a number of children from the tenement house population of the city. This he called his "fresh air work." The name so apposite became popular and was later adopted by the New York Tribune for a charitable work similar in character, conducted under its auspices.

Stimulated by the success of this movement, the larger churches of the city began a like work in connection with their mission chapels, among the earliest of these being the Holy Communion, Grace, and Calvary.

The Rev. Mr. Perkins, pastor of the chapel, had undertaken in a small way his fresh-air work, in 1883, by sending children, under the auspices of the "Tribune Fresh Air Fund" to country farm-houses in places far remote from New York, for one week's stay, paying for them by contributions made to the chapel fund. The experiment having proved satisfactory, the congregation of the parish church was convinced of the wisdom of providing a home for its mission children under its own management, and each summer they readily contributed sufficient money to rent a furnished house at Lake Mohegan, Yorktown, Westchester County, N. Y. The house was placed under the care of a matron, who was required to give constant supervision and motherly care to the children sent there by the pastor of the chapel. The first party to arrive at the home on June 19th, 1886, consisted of twenty-five young boys and girls. This was the beginning of one of the most popular and beneficial charities of the parish, which has largely developed and has become a prominent feature of its mission work.

During its first year 230 children were given the enjoyment and benefit of country life, which was a novelty few, if any of them had ever experienced.

Seven successive summers at this rented house proved so satisfactory, and the friends who had supported the enterprise were so well assured that the work would be of lasting benefit, morally and physically, to the young guests, that when the proposition was made to own a house for future occupancy, little difficulty was experienced in raising the money to purchase it.

Accordingly a house in this same locality, substantially built and well adapted to the purpose with about five acres of ground, was purchased from Mr. Richard W. Horn, and this property became the permanent summer home of the parish of the Incarnation. The committee of the mission board, through whom the purchase was made and who had general supervision of the fresh-air work, consisted of Dr. Hyde, Howard Clarkson, John A. McKim, Herbert E. Griggs, James McLean and Clinton Ogilvie.

The first matron of the summer home was Mrs. Mary Magrath, who was succeeded by Miss Maria Brainerd, Mrs. Skinner, Miss Isabelle Edwards and Mrs. Weir. Volunteer service was rendered for several summers by teachers in the chapel school; especially by Miss Johanna Thomass, Miss Lizzie Irwin, Miss Daisy Acker and the Misses Hulse, who were unceasing in caring for and amusing the children.

The following resolution by the vestry, March 30th, 1894, authorized the purchase of the summer home property:

Resolved: That the rector and clerk be authorized to take the deed of a piece of property in Yorktown, Westchester County, N.Y., about five acres in extent, with a house and barn thereon, to be used for the purposes of a summer home for the poor of the parish, for the sum of \$7,000.

The transfer of this property was made on April 20th, 1894. The expenses necessary for alterations and improvements, and for the construction of water and drainage systems, brought the total amount of cost to \$8,540.37.

The purchase of the house awakened interest in the parish and liberal gifts were made for its furnishing. Mrs. P. M. Bryson completely furnished and endowed a room in memory of Caroline Carey, a little girl who had recently died. Another room was furnished by Mr. F. R. Lefferts and known as the "Charlie Lefferts Memorial Room." The King's Daughters furnished a room to be occupied by girls of their several "circles."

Through the liberality of Dr. F. E. Hyde the Summer Home was further benefited in 1894 by the construction of a spacious swimming pool, and the installation of expensive machinery by means of which water from Lake Mohegan, half a mile distant, is pumped daily into the pool. Bathing for young and old thereby became a pleasure greatly enjoyed, as well as a desirable sanitary feature of the place.

The Endowment Fund which in this, the sixtieth year of the existence of the parish, exceeds in amount \$315,000, was begun in 1888, by Mr. Brooks, who addressed a personal letter to his parishioners on the subject. The following extracts are from this letter:

Several older parishes in the city have in the past felt the great advantage of the provision of an Endowment Fund. It came to them from times when other forms of charitable activity were comparatively few in the country and in the city, and when Church organizations received the benefit very largely of testamentary provisions of Christian people. The great good which has been accomplished by these endowments must be evident to all careful observers. With-

out them the power of the Church would have been entirely inadequate to keep pace with the increasing demands of the population. Even with such assistance it has been impossible to provide suitably for many parts of the city, and the question becomes a very serious one as to the prospect of churches, which in the future without self-supporting congregations are entirely unendowed. Under such a condition, which always develops itself gradually, valuable and important church works, which it has taken much time and energy to organize, must disappear, and the opportunity to reach growing communities of small means be entirely abandoned. The keen competition and the small margin of profit, which are now features of ordinary commercial transactions, seem to promise the great increase of a class which will need some assistance in the maintenance of Church privileges. And it would therefore appear probable that the future of the country will stand even more in need of Church endowments than the past has done. If this is so, no more reasonable use of large means for the glory of God could be sought than this one, which will directly tend to make us a God-fearing people.

The large sum necessary for an endowment invites universal co-operation through gifts, both large and small, and liberal donations are especially needed as an encouragement for the inception of such a movement. There are those who, not having considered this necessity previously, may be willing to be leaders in such an important work by liberal gifts, when it is once placed before them. But I desire at this time especially to call the attention of those making their own wills, or occupying the position of advisers to others in such a duty, to the great desirability of remembering liberally this plan of an endowment fund for the Church of the Incarnation. A church by its continued life, its power of adaptation to circumstances, and above all by reason of its Divine purpose

and assistance in its work for Christ in the world, has advantages above all other organizations for charitable and missionary work. Without life in and through our churches, such other organizations become useless and even possibly injurious, since the spiritual life of the community is the first condition of their value and effectiveness. And therefore to each person his own church, where he has gained spiritual blessing and profit, should be his first object of charity, both immediate and testamentary.

It is evident that a movement toward an endowment must be made while a church is still vigorous and provided with willing and able friends. To wait until it begins to show signs of weakness is to increase immeasurably the difficulty of the work, even if it is not rendered impossible. By early movement time is given for the incorporation in wills of bequests, which, at a time considerably later, will very probably aid the church in an hour of need, or help it to new work, which increasing emergencies require. The sum aimed at should not be less than three hundred thousand dollars, and early gifts will have time to accumulate, and thus to assist the more effectually toward the desired end.

The condition of the Endowment Fund is fully given in the Appendix.

The Ladies' Missionary League of the Church of the Incarnation was organized by Dr. Brooks, February 7th, 1888, with a two-fold object: first to awaken throughout the parish a more permanent and general interest in the work of missions, foreign and domestic, and second to show our missionaries in the field that they have those at home who work, pray and sympathize with them. Speakers from the foreign field and bishops from our own country were frequently present at these meetings to give account of their fields of labor.

The Church Periodical Club, a general Church organization, was organized in 1888 by Mrs. Mortimer Fargo for the purpose of collecting and supplying magazines and wholesome literature to far-off clergy and laity, who are unable financially to procure the same. In addition to the thousands of magazines and books which were received at the home office, to be sent into the domestic and foreign mission fields, many churches established their own "periodicals clubs" embodying the principles of the original society.

The "Periodical Club of the Church of the Incarnation" was organized during Dr. Brooks' rectorship. Interest therein increased so that there were many families in the parish who mailed magazines and papers direct to missionaries and others, whose names were furnished them by the general society. Mrs. Loyal Farragut was its first secretary; followed by Mrs. J. T. Ijams and Mrs. Clinton Ogilvie.

We have seen that prior to the destructive fire the quartette choir had occupied a small gallery at the north of the chancel, facing the congregation. One of the conditions in the contract for restoring the church, was that the western gallery should be prepared to receive a large Roosevelt organ and sufficient space be provided therein for increased membership of the choir. This change having been made, the music was effectively rendered by a double quartette and chorus, and the best musical talent obtainable was secured. Miss Augusta Lowell, the organist, rendered most acceptable service, and after her marriage to Mr. Garthwaite continued in her position for a year. Miss Charlotte Welles was appointed organist in 1890. Miss Wells married Mr. Saenger, and continued to occupy her position at the

organ until the spring of 1896, at which time important changes were determined upon by the vestry. The choir was retired and both organist and choir-master withdrew to give place to the new *regime*. Mr. Woodruff's long and acceptable service in directing the choir, and training the children of the parish for festival occasions, deserves special mention.

Mrs. Kellner, who is the most competent person to describe the condition of the choir under Dr. Brooks, says:

"In the matter of church music Mr. Brooks' preference was for the mixed choir of adult voices, as, by their richer quality, expressing deeper religiousness. This form of choral singing, however, was beginning to be subject to two drawbacks: the difficulty, except at very great cost, of getting sufficient volume, and the fact that nearly all the modern church music was being composed in England, where only boy choirs were employed. For reasons of economy, therefore, Dr. Brooks was debating the easier solution of installing a boy choir, when in 1888 a friend and parishioner who shared all Dr. Brooks' views regarding the matter accepted the charge of it. It was through Mr. Alfred Corning Clark's generous provision for and direction of the church's music, that the adoption of the boy choir was again deferred; but that this was only a postponement Mr. Brooks and probably Mr. Clark recognized. The former, indeed, with gratification in each gain in the beauty of the music, would smile and say, 'All this depends on Mr. Clark;—when he and I are gone the day for the boy choir will arrive.' This, he said, without deprecation. Mr. Clark's solution of the problem, during the seven years of his direction, was by the maintenance of a double quartette, backed by a chorus of picked voices. He not only, for the most part (in



ALFRED CORNING CLARK

what measure was known only to himself), provided for this very large undertaking, but he also painstakingly supervised every detail of it.

“By what seems almost a fortuitous advantage Mr. Frederic Archer (in London admittedly an expert in organ construction), while living for an interval in New York, had accepted the position of organist of the Incarnation, and his scheme for the new organ resulted in an instrument of remarkable calibre and unique characteristics.”

The matter of introducing a boy choir as a substitute for one of mixed voices was not now for the first time considered. In 1859 Mr. Charles Jerome Hopkins, son of the Bishop of Vermont, was organist in the former church, and introduced a choir of boys, which for awhile gave satisfaction. They were not vested, and did not sit in the chancel.

In this connection the music of the Sunday-schools deserves special mention.

In the parish Sunday-school Miss C. T. Lawrence was greatly interested, and devoted much time to having the children thoroughly drilled in the rendering of simple hymns and carols. Assisted by Miss Willis, the festival music was selected and rehearsed; and when the two schools came together for Christmas and Easter services, under lead of Mr. F. G. Bourne, and later of Mr. A. D. Woodruff, the result of patient and systematic drilling of the children was pleasingly evident.

In 1888, the thirtieth anniversary of the founding of the mission was observed by special services and a reunion of former pastors and parishioners. The bishop of the diocese confirmed a class of forty candidates presented by Mr. Perkins, and made the concluding address of the

evening, after three clergymen who had been former missionaries at the chapel had spoken, namely: the Rev. Mr. Willing, the Rev. Mr. Briggs and the Rev. Mr. Widdemer. Each gave an interesting account of his work and of the people to whom he had ministered. Many of the former members of the chapel who had left the neighborhood, returned to take part in this anniversary.

The rector, Dr. Brooks, was unavoidably absent, being at that time in South Dakota conducting a mission. A congratulatory letter was read from him written from Huron, South Dakota, May 12th, 1888. Having expressed therein regret at his inability to be present, he alluded briefly to the work which the mission had done since it was founded, and said: "I trust that one result of your anniversary services will be the deeper appreciation of those spiritual privileges which, under God's providence we all enjoy together in one parish. With such a spirit of thankfulness we shall all strive for deeper consecration in the future, to the cause of Christ and of His Church."

In anticipation of this anniversary the congregation for some time previous had been making preparation, by small individual subscriptions, for placing a new chancel window. This window was of triple light, having in the central sash the figure of the Good Shepherd, and in the side lights appropriate ecclesiastical emblems. The marble tablet upon the wall of the chapel stated that this window had been erected to "the memory of former pastors and members of this chapel" who had died since its establishment as a mission in 1858. The pastors thus commemorated were the Revs. Mr. Chipman, Mr. Huntington and Mr. Elliott. A small window was placed in the east wall of the chapel, as a special memorial to the

Rev. Dr. Montgomery, rector of the parish and founder of the chapel. A font of white marble also had recently been given to the chapel by Miss Pulling, in memory of her father, Abram C. Pulling, whose interest in the mission had been long manifested by personal service, and by liberal contributions.

Mr. Andrew C. Zabriskie presented the chapel with three windows of stained glass, formerly in the chapel of his Christian Institute.

Through the sisterhood of the Good Shepherd, in January, 1889, Mrs. Louisa H. Gates was secured as a parish visitor for the purpose of systematically visiting the families whose children attended the chapel, and to serve any members of the parish church who desired to have special cases of sickness or necessity looked into. The Mothers' Meeting, which was inaugurated by her, was the means of bringing together in the parish house one evening in each week, the women of the chapel for social intercourse, reading and sewing. These meetings were well attended and very popular, and the work so auspiciously begun has expanded, and continues its usefulness under Miss Esther C. Fitzmaurice, the present visitor, who has been connected with the chapel since 1895. A branch of the Penny Provident Fund was inaugurated by Mrs. Gates whereby children were encouraged to save and deposit their pennies each week, as in a bank, receiving therefore a redeemable receipt.

Mrs. Gates was ordered deaconess by Bishop Potter in the Cathedral of St. John the Divine, April 25th, 1900. Her death occurred in April, 1904.

An important work had been inaugurated in 1882 by Mrs. Joseph T. Low and other ladies, by the establishment of a day nursery in connection with the mission

chapel. These nurseries are so numerous at the present day that it is with satisfaction we can record the fact that, with the exception of Grace Church, which opened its nursery in 1878, the Bethlehem Day Nursery is the first on record to be established by any church in this city. The institution was duly incorporated in 1885. The name was suggested by Mr. Brooks. The two upper floors of the parish house were used for this work until 1889, when a brick dwelling house, No. 249 East Thirtieth Street (immediately in the rear of the parish house, so that the two yards were connected) was purchased by private subscription, and has proven a most satisfactory home for the daily care of little children of working women.

The Rev. Mr. Brooks, after his return from Europe, was one of those city rectors, already alluded to, who had been so deeply impressed by the spiritual results of the Advent Mission in New York that, upon the solicitation of its Bishop he volunteered to undertake a mission in South Dakota. In May, 1888, in company with the Rev. Harvey Carmichael, he spent three weeks in the far west, holding mission services at Huron, Sioux Falls, Aberdeen, Watertown, Elk Point and Yankton.

In Advent, 1889, Mr. Brooks conducted a mission for the students in Trinity College, Hartford, Connecticut.

In 1891 Mr. Brooks was requested by his clerical brethren of the Parochial Missions Society to conduct a "quiet day" in Trinity Church, New Rochelle. Those who were so fortunate as to be present on that occasion will ever remember the earnestness and deep spirituality of his addresses.

By request of the Parochial Missions Society Mr. Brooks conducted a "quiet day" for the clergy, in prep-

aration for the duties of Lent, in Trinity Church, New Rochelle, February 3d, 1891.

His acceptance of the invitation was as follows:

My Dear Mr. Canedy:

I am informed by you that it is the request of the Committee of the Parochial Missions Society that I should conduct the "quiet day" at Trinity Church, New Rochelle, on February 3d.

I shrink greatly from accepting a duty which seems in any degree to make me a teacher and a guide to my brethren in the ministry. I could wish most heartily that your choice had fallen elsewhere. That those with whom I have been closely associated are able to think that I can be at all helpful to them in such a position is my encouragement to accept your invitation, in humble reliance upon the strength of the Divine Spirit, whose presence and help in our sacred labors we meet to invoke.

The need of some season of retirement we all of us feel and speak of constantly; the blessing of such a season some of us remember, with thankfulness to our Father. Let me through you ask the prayers of all our brethren, who are interested in this "quiet day" that its result may be strength and power in the work of the Gospel intrusted to us by our Master.

Yours faithfully and fraternally,

ARTHUR BROOKS.

The University of New York in 1891 and Princeton University in 1892 each conferred the honorary degree of Doctor of Divinity upon Mr. Brooks.

The church continued to be the recipient of memorial gifts to beautify the chancel.

In 1891 the massive Communion rail and the marble step to the sanctuary upon which it rests bears this inscription: "This chancel rail and step erected in 1891

to the Glory of God and in loving memory of Isaac Horton Smith and Phoebe Smith, by their daughter, Phoebe Adele Ijams.

One of the most artistic furnishings in the church is the Communion Table, a memorial gift of the children of Dr. Hyde. The rector thus alludes to it in the Parish Leaflet:

The chancel of the church has been greatly enriched by a new Communion Table placed there in memory of Ida Josephine Hyde, wife of Dr. Frederick E. Hyde, by their children, Elizabeth A. Hyde; B. Talbot B. Hyde; Frederick E. Hyde, Jr.; Ida Josephine Hyde; Mabel Lillia Hyde.

The Table was executed by S. Klaber & Company from designs drawn by Heins and LaFarge, the architects who have had charge of the decoration of the church for several years past. The Table stands upon a platform of Alpsgreen marble from a quarry in the Appenines in Italy. The corner pilasters are of Numidian Jasper marble from Africa, and their bases are of black Belgian marble. The small columns are from a quarry in Georgia with capitals of Vermont marble. The arches are of yellow Sienna and the freize and panels are from the "Eschaillon" convent quarry in France. The slab constituting the top of the Table is of red Verona from a Tyrolean quarry. By its solidity and brilliancy the Table becomes, as it should be, the central point of the chancel, and draws together the other points of beauty which are around it, in effective unity.

Dr. Hyde for many years was connected with the church as vestryman and clerk of the vestry, and to him the parish is greatly indebted for his personal service and many generous gifts, especially in connection with the Summer Home at Mohegan.

At a special meeting of the vestry, November 29th,

1891, the canonical testimonial was signed in behalf of the Rev. Charles DeWitt Bridgman, for his ordination as deacon in the Episcopal Church.

On Sunday, December 13th, 1891, the bishop of the diocese held an ordination service in the Church of the Incarnation and admitted to the diaconate Charles DeWitt Bridgman, D.D., formerly pastor of the Madison Avenue Baptist Church, New York, Walter H. Gardiner, and Clarence R. Conger. At this service he also advanced to the order of the priesthood the Revs. Horatio Oliver Ladd, Samuel Henry Bishop and Jules Ernest David.

In 1892 the vestry learned of the interest of the congregation in a movement to complete the church spire, at an estimated cost of \$12,000, in accordance with the original design, and they expressed their approval of the undertaking by appointing Messrs. James McLean, F. E. Hyde and J. T. Ijams a committee to superintend the prosecution of the work and to make all necessary contracts therefor; Messrs. Heins and LaFarge to be the supervising architects.

In the year following the rector was able to announce that the work had been completed, and said:

The church now speaks to all of completion, of fixedness of purpose, and of thoroughness of action, rather than of uncertainty as to its future dealing and objects. It declares to all who see it that its determination is to continue through many generations, to tell of the wonderful works of the Lord, and to uphold the Cross of Christ in the field which its Master has allotted to it.

We have noted the effort made in 1867 by the congregation of the mission to become an autonomous body,

under the name of the Church of the Reconciliation, and their subsequent voluntary return to the care of the parent church.

This desire for autonomy again manifested itself in 1891 by a petition from the congregation to the mission board to be allowed to resume their former position of semi-independence. This action of the chapel people was not inspired by any feelings of dissatisfaction, but solely from a desire to try if such a movement might not be influential in bringing in a class of people who regarded the word "mission" as a handicap to the advancement of the work. The rector and managers of the board gave consent to the trial under certain conditions. The congregation was required to contribute \$1,000 a year, and to make four collections annually, for missionary objects. The mission board reserved the right to select and to pay the salary of the pastor. The running expenses of the chapel were to be paid by its congregation, up to the amount of \$1,000; and any necessary expenses beyond that would be met by the treasurer of the board. Under these favorable arrangements the experiment was made; but in the end it was found that the congregation was not sufficiently strong to raise the annual amount required, and gradually the support of the work reverted, as before, to the mission board, to be maintained by contributions from members of the Incarnation Church.

Students from the General Theological Seminary were helpful assistants to the pastor of the chapel, as teachers in the Sunday-school and members of the choir and lay readers. In this connection we note the names of clergymen who are well known as actively engaged in the ministry of the Church. Among these are the Revs. A.

W. Hess, Charles H. Boynton, St. Clair Hester, Charles K. Penney, Hugh McGuire, H. W. Mizner.

The diocese of New York honored the parish of the Incarnation by electing Mr. Francis Lynde Stetson to represent it in the General Convention. Mr. Stetson took his seat in the House of Deputies as alternate in Chicago in 1886, and as deputy in Baltimore 1892. He has continued a deputy to the present time (1912).

Mr. Carlisle Norwood, who for fifteen years had served as vestryman, and for a long portion of that period had been a delegate to the diocesan convention, died January 16th, 1892. Appropriate resolutions were spread upon the minutes of the vestry, and a copy of the same sent to the family of the deceased.

Dr. Brooks took deep interest and an active part in the sessions of the Church Congress, and it was there as a platform speaker that he was deemed to be at his best. Dr. Huntington said: "Apart from his eloquence as a public speaker he was never at a loss for a speech or a rejoinder, even when called upon without warning or preparation."

In the spring of 1895 Dr. Brooks addressed the eighty-second anniversary meeting of the Bible Society of Virginia, which was held in the city of Richmond. Of his address on this occasion the *Richmond Times* said:

The great feature of the occasion was the annual address by Rev. Arthur Brooks, a masterpiece of deep thought and eloquent diction. His theme was the Bible and Bible circulation, and he thrilled his hearers with his earnest eloquence. He spoke for an hour, and it was the general verdict that a greater address on that subject had rarely been heard in this city.

The music in the parish always had been a feature of great interest. As already observed, Dr. Brooks had happily solved the problem of making it acceptable to the people at the church by the assistance of his friend, Mr. Alfred Corning Clark. A large choir, with the support of the great organ, filled the church, and the selection and rendering of the music proved very acceptable.

At the mission chapel, however, a different method was pursued, as one better adapted to the requirements of that congregation. When the chapel was enlarged in 1877, the organ was placed on one side of the chancel, and seats arranged there for an antiphonal choir. For many years members of the congregation who volunteered to sing were seated in the church, and the music rendered was of the simplest character.

Gradually a more pleasing system prevailed, and under Mr. Lucius C. Higgins the young men and maidens of the chapel, principally from the Sunday-school, were trained for the choir, selected voices being given preference, and thereby a better quality of music was secured. Interest in the choir was also shown by a few friends of the parish church who, as honorary members of the "Choir Guild," contributed funds to meet the expense of the improved service.

A most satisfactory innovation took place on Christmas Day, 1892. Heretofore the men and boys and young women seated in the chancel, habited in their ordinary street dress, made an unsightly appearance. When, therefore, the rector and members of the mission board gave consent to the vesting of the choir, if done at private expense, through the kindness of Mrs. Waring, a parishioner from earliest days, the pastor of the chapel was able to provide cassocks and cottas for the boys and

men. A member of the mission board, by an anonymous gift, supplied similar vestments for the young women. The robing of the choristers was therefore accomplished, and, much to the delight of themselves and of the congregation, they appeared in white raiment on Christmas Day.

As the mission Sunday-school was taught by teachers largely from the parish church it became necessary to close the school for three months during the summer. In order to provide some religious instruction for the children thus turned adrift, the pastor divided the usual service of morning prayer, and encouraged the children to come to the earlier portion of the service, at the hour when the Sunday-school session had been held. With simple music and a short talk to the children, the service was rendered attractive, and was well attended. The second part of the service began with the litany at eleven o'clock, and many of the older children remained for this.

A chapter of the Brotherhood of St. Andrew was organized by Mr. William R. Sheffield of the mission board, who devoted himself to making it a power for good among young men.

The Amity Association, a social club composed of young men under twenty-one years of age, was organized November 13th, 1891. A room in the parish house was at their disposal in the evenings, where they could enjoy reading and amusements, and hold social and business meetings. Several gentlemen of the parish took an interest in the association, and aided the young men by counsel and personal attendance at their meetings. The older members were helpers in the chapel in different ways, and a large number were communicants.

Dr. Brooks was prominent as a speaker in the cause of

advocating the giving of suffrage to women, and also was greatly interested in the movement to establish in New York a college for the education of women. As chairman of the executive committee of that movement, in 1889, it fell to his lot to supervise all the details of raising an endowment fund as well as the money necessary for making the initial movement. The house No. 343 Madison Avenue was secured as a temporary building in which to begin the college course; and the first call for the assembling of students was signed by Hamilton W. Mabie and Arthur Brooks. These gentlemen succeeded in enlisting the sympathy and active co-operation of many wealthy men and women in the city, and a site for the building was purchased on Morningside Heights at West One Hundred and Nineteenth Street.

Following soon after that purchase came the gift of Fiske Hall from Mrs J. M. Fiske, a gift which was the direct outcome of her friendship and that of her brother, Mr. George W. Smith, with Mr. Brooks. Almost simultaneously came the gifts of Millbank Hall from Mrs. A. A. Anderson, herself a member of the board of trustees, and of Brinckerhoff Hall, the gift of Mrs. VanWyck Brinckerhoff; and with these its first group of halls, Barnard College became an assured fact.

In his more intimate relation to the college in its daily life Dr. Brooks was as active as he was in the broader field of its establishment, going himself at the start, every morning, to conduct prayers. The class of 1893 elected him an honorary member, and the Undergraduate Association of Barnard College in 1895 formally dedicated to him the second number of the Barnard Annual, evidences of mutual geniality which he deeply prized.

In various ways those who survived Dr. Brooks in the

founding of what may today be called a great college have built a memory of him into its structure. Upon the facade of Brinckerhoff Hall its donor had carved the Brooks family coat-of-arms. His deep interest in students struggling for an education, against financial odds, has been commemorated by the gift of a scholarship fund by Miss Stokes; and the trustees have given the name of Brooks Hall to a large and beautiful dormitory.

The editor of *The Outlook* pays this tribute to Dr. Brooks' work in behalf of Barnard College:

Identified from its very inception with the movement to provide ample opportunities for the higher education of women in this city, Dr. Brooks was, during the six arduous years of its period of organization, chairman of its board of trustees. He was practically president of the college, though without the title or the rewards of that dignified position. He bore the burdens, carried the responsibilities and did the work of the head of the college as if he had nothing else to do. He knew every detail of college management, he was personally acquainted with every student; he was tireless in his endeavor to give the college high aims and sound methods and to interpret it justly to the community. No service was ever more faithful and none more self-effacing. When in the near future Barnard College is nobly housed on Morningside Heights, it will not fail in some enduring form to associate forever with its growth, this high-minded and noble hearted leader of its days of uncertain fortunes. Such men are the true teachers and inspirers of youth in every age.

The Rt. Rev. Dr. Phillips Brooks, Bishop of Massachusetts, died January 22d, 1893. He had been a frequent visitor at the rectory, and his preaching in the church was an event anticipated with eagerness by the congre-

gation. Not alone as a forcible and eloquent preacher was he made welcome, but as a genial friend of the parish, and a much loved and honored elder brother of its rector.

Bishop Brooks was present at the Christmas Eve festival, 1892, and preached at the morning service on Christmas Day. This was the first, as it was destined to be the last time that Phillips Brooks, after consecration as bishop, officiated in his brother's church. His death occurred within a month thereafter.

As a tribute to Bishop Brooks' prominence in the ecclesiastical world both at home and abroad, and also as a testimonial of sympathy for their rector, his many friends, upon learning the wishes of Dr. Brooks in the matter, determined to place a memorial to Bishop Brooks in the church. The vestry heard with pleasure of this spontaneous effort of the people "to establish a permanent memorial to one whose relations with the parish had, through its present rector, been always of so cordial and friendly a character, and to whom the congregation had so often listened with that profit and pleasure which ever attended all his utterances."

A liberal contribution towards the memorial was sent to Mr. Waldron P. Brown, treasurer of the parish, who addressed a letter to the rector, requesting him to make arrangements for the establishment of such a memorial as should, in his opinion, "best embody and perpetuate the admiration and love felt throughout the whole congregation for the late Bishop Brooks."

Dr. Brooks, having expressed a desire to have a bronze statue of his brother placed in the church, the commission to execute such memorial was given to Mr. W. Clark Noble.

After twelve years' connection with the parish as

assistant minister, in charge of the chapel work, the Rev. Mr. Perkins accepted an invitation to become corresponding secretary of the American Church Building Fund Commission, and resigned his charge of the mission in February, 1895.

The rector in his preface to the Year Book, 1895, says:

Mr. Perkins leaves the work of the chapel in excellent condition and all its departments are in an efficient state of working, which promises the very best results for the labors of his successor.

The Board of Home Missions upon receiving this resignation entered upon its records the following minute:

The acceptance by this board of the resignation of the position of missionary by the Rev. Newton Perkins severs a tie of peculiar closeness and value. For twelve years and a quarter, Mr. Perkins' earnest and devoted labors have commanded the gratitude of the Mission Board. He has been a wise counsellor and an energetic and active administrator. His power of organizing and controlling has been fully shown in the establishment and conduct of the Summer Home at Lake Mohegan, and in the arrangements for the services of the Chapel and the orderly management of the Mission House. He has been devoted to the spiritual and temporal interests of his people, and his labors in their behalf have been untiring and fruitful. His personal association with the members of this Board will long be remembered, for its uniform courtesy and the consideration of all the wishes which have been expressed as to the affairs of the chapel.

We convey to Mr. Perkins our warmest wishes for his success in the important and interesting work which he has been called to conduct. We pray that all his efforts for its interests may be blest, and that he

himself may enjoy all personal happiness in the labor which lies before him in the Master's vineyard.

To those among whom he has ministered, and to those with whom he has labored, the memory of his long and eventful term of service will ever be most pleasant and valuable.

(Signed) ARTHUR BROOKS,
F. E. HYDE,
HOWARD CLARKSON,
J. T. IJAMS.

N. Y. April 22, 1895.

The first year book of the parish was issued by Dr. Brooks, and in its successive volumes there is given a concise view of the several departments of work carried on, under his rectorship, from April, 1875, to July, 1895. The contributions from the congregation, as reported for these twenty years, amounted to \$569,572.83.

Of this amount, the sum contributed for the purchase of the house at Lake Mohegan, and for the conduct of the fresh air work of the parish, was \$25,259.12.

A gift of \$5,000 in railway bonds from Mrs. Cornelia Ward Hall in memory of her late husband, John H. Hall, was received by the vestry in 1895, conveyed in a letter "requesting, but not requiring, that the income therefrom shall be devoted to the Fresh-Air Fund of the Bethlehem Day Nursery so long as such fund shall be maintained."

On May 10th, 1895, the Rev. James G. Lewis was appointed an assistant minister in the parish, to take charge of the mission chapel.

The following letter from Rabbi Gotthiel of Temple Emanu-El explains itself and is evidence of the kindly feeling existing between the congregation of the Israelites and the parish of the Incarnation:

*The Rev. Arthur Brooks,
My Dear Sir:*

I desire to thank you cordially for the letter you sent me on the occasion of the Golden Jubilee of Temple Emanu-El and to assure you that your words found an entrance into my heart, indeed, into that of all that read them. My Board of Trustees especially were much gratified when I read the letter to them and asked me to put it amongst the congregational records of the celebration. May it be given to us, dear brother, at all times to weave such bonds of "the invisible church of the Father in Heaven" around the hearts of men, and thereby prepare the way for His Kingdom to come.

I am,

Very sincerely yours,

G. GOTTHIEL.

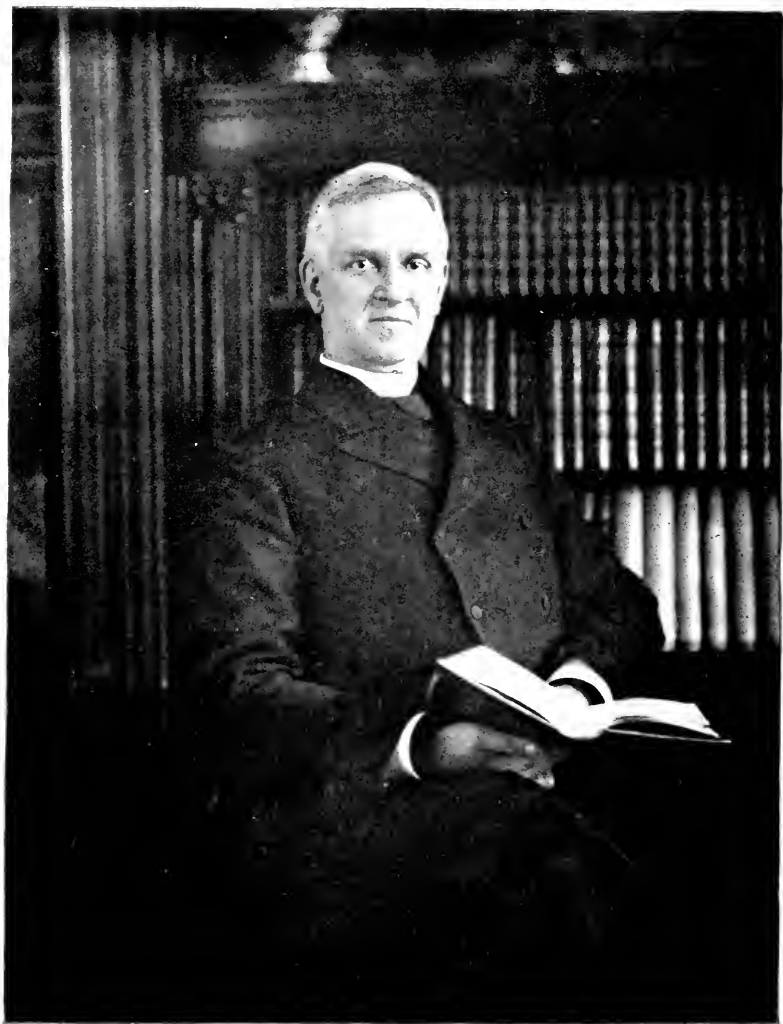
On April 28th, 1895, occurred the death of Mr. John Davenport at the ripe age of ninety-one years. Mr. Davenport had been the first person to signify his intention of uniting with the new mission of Grace Church, on the corner of Madison Avenue and Twenty-eighth Street in 1849. When connection with Grace Church was severed by the incorporation of the Church of the Incarnation in 1852, Mr. Davenport became one of its vestrymen and, after serving for three years, was elected warden. Five years later he became senior warden, and resigned in 1863; seven years after that date he was re-elected a vestryman and served until 1876. The resolutions of the vestry, at a special meeting, expressed the sense of loss which the parish had sustained by his decease, especially noting his clearness of mind, his simplicity of faith and warmth of love, as well as his devotion to the interests of the church, which he so long ago chose as his place of worship and service.

This vestry meeting was held on Sunday, April 28th, 1895, and was the last at which the rector presided. When the minutes of this meeting were later written out and presented to the rector, it is noted in the minute book, that he was too ill to sign them.

This fact was not generally known, but doubtless it was the first intimation the vestry had that a serious breakdown was to be feared in their rector's health.

How serious was that illness, was not realized by his many friends until, three months later, news reached them of his unexpected death.

The circumstances attending the death of Dr. Brooks were exceedingly pathetic. Feeling unusually fatigued by his winter's work, he had left the city on June 14th, 1895, for his usual summer vacation, and a long rest at Minnequa, Pennsylvania, where he had built a cottage on one of the commanding sites in that beautiful mountain region. Having been advised that an ocean voyage and a sojourn in Europe might be beneficial to him, he returned to New York, and with Mrs. Brooks embarked on the steamer *Fulda* for Southampton, sailing on June 22d. Dr. Brooks stood the voyage fairly well, but on his arrival at port he became worse, and as his condition continued to grow more alarming, his English physicians advised his immediate return to his country, assuring him that they believed him able to stand the voyage. Accordingly Dr. and Mrs. Brooks returned by the same steamer on which they had left New York. Dr. Brooks grew more feeble after he had embarked, and on the day after the steamer had sailed from Southampton, at six o'clock in the morning of the tenth day of July, he passed away. Upon the arrival of the steamer in New York the body was taken to the rectory.



THE REV. ARTHUR BROOKS, D.D., 1895

The funeral service was on the afternoon of July 19th. The coffin was borne to the main entrance of the church, attended by members of the vestry and relatives of the family. The procession was there met by Bishop Potter and the clergymen who took part in the services. There were seated in the chancel the Rev. Dr. Huntington of Grace Church, the Rev. Dr. Mottet of the Church of the Holy Communion, Archdeacon Van Kleeck of Westchester, Archdeacon Johnson of Richmond, Archdeacon Tiffany of New York, the Rev. Dr. McVickar of Philadelphia, the Rev. Dr. Greer of St. Bartholomew's, the Rev. Dr. Rainsford of St. George's, the Rev. Dr. Langford, the Rev. J. Newton Perkins and the Rev. James G. Lewis. In addition to a large number of vested clergy from this and neighboring cities, and a congregation which completely filled the building, there were delegations from Barnard College, the City Mission Society, and the Society of the Sons of the Revolution. Hymns which were favorites of Dr. Brooks were sung. Other music, rendered by the organist of the church, consisted of Guilmant's "Lamentation" and Chopin's "Funeral March."

The remains of the deceased rector were taken that afternoon by train to Boston, and placed in Trinity Church for the night. On the following day the interment took place in the family vault at Mt. Auburn Cemetery, his brother the Rev. John C. Brooks officiating.

At a meeting of the vestry, July 22nd, 1895, the chairman appointed as a committee to draft suitable resolutions consequent upon the death of the rector, Mr. Fosdick, Mr. Riker and Dr. Hyde.

The following is the minute which was spread upon the vestry records:

An allwise and over-ruling Providence has removed suddenly by death our beloved and esteemed Rector, Rev. Arthur Brooks, D.D. In the death of Dr. Brooks this church has sustained an irreparable loss. His kindly, generous, Christian character endeared him to every member of his congregation,—and his constant and persevering activity in his calling, his charitable kindness towards the entire community, together with his attractive personality, has left an imperishable monument not only in the hearts of his own church members, but amongst all who were so fortunate as to be brought into intercourse with him.

To his widow we tender our sympathetic and tender condolence in this her hour of anguish and loneliness, commending her to that source from whence true consolation can only be derived, and in which her truly Christian faith has taught her to place her reliance.

Tributes of sympathy were received not only from the clergy, and friends of Dr. Brooks, but also from the societies with which he was connected. He was vice-president of the New York Protestant Episcopal City Mission Society, chairman of its executive committee, also trustee of St. Johnland and of the American Church Missionary Society.

Rabbi Gotthiel of the Temple Emanu-El wrote of Dr. Brooks: "Mark the perfect man and behold the upright, for there is a future for the man of peace."

The Rev. Dr. William R. Huntington, rector of Grace Church, who was one of the oldest and nearest of Dr. Brooks' friends, said:

Dr. Brooks was a man of thorough virility and was entirely lacking in those foibles that sometimes characterize the clergy. Though there was a touch of sentiment in his nature, he was a man of strong feeling

and intense force. One of his best qualities was the perceptible honesty and transparent candor of his utterances. His high scholastic attainments were well known. Even as a boy he gave great promise of the distinguished scholarship which he afterward reached. As a pupil of the Latin School at Boston he carried off great numbers of prizes. He was overshadowed to some extent as a preacher by his brother, Bishop Phillips Brooks, but as a scholar and as a master of theological knowledge, he was fully the equal of his brilliant relative.

Dr. Brooks was always a popular man in clerical circles, and possessed to a marked degree the confidence of his brother Churchmen, even of those who differed widely from him in opinion. Forcible as was his character, his temperament was such as to gain the affection, as well as the confidence and respect, of the assistants who have been associated with him from time to time. To my mind my departed friend was at his very best in platform utterances. Apart from his eloquence as a public speaker, he was never at a loss for a speech or a rejoinder, even when called upon without warning or preparation. As an administrator of the Church Congress his advice was much sought for and invariably followed. He was a staunch adherent of the Congress, and devoted a great deal of time and work to it. Another great field of labor of his was Barnard College, and probably his arduous efforts on behalf of that college contributed in some respect to the breaking down of his health.

Dr. Brooks represented almost alone among the Episcopal clergy of New York the New England type of religious thought, although the Puritan strain was somewhat softened by the influence of the Church of which he was the minister.

At a meeting of the vestry of the Church of the Incarnation, September 27th, 1895, Mr. Stetson, who had

been specially requested to confer with the bishop with reference to inviting the Rev. William M. Grosvenor, rector of Trinity Church, Lenox, Massachusetts, to become rector of the church, reported that the bishop was unreservedly in favor of his election. The following resolution was then offered, and unanimously adopted:

Resolved: That the senior warden is hereby authorized in behalf of the Rector, Church Wardens, and Vestrymen of the Church of the Incarnation, to confer with the Rev. William M. Grosvenor of Lenox, Mass., and to engage him as the rector of this church at the salary of \$6,000 per annum, with the use of the rectory, from November 1st, 1895.

The following reply was received from the Rev. Mr. Grosvenor, accepting the call to the rectorship.

The Rectory—Lenox, Mass.

*Messrs. E. M. Crawford
and M. H. Clarkson,
Committee.*

My Dear Friends:

After the many verbal assurances which you have received, this note can only formally add in writing my decision.

I accept the rectorship of the Church of the Incarnation to begin my duties there on December 1st.

I need not say to you how deeply I appreciate the great honour of the call, and with what hopes and fears I will begin my ministry among you. I can only give myself unreservedly to the work, and wait and work for the future. With all the kind and generous assurance of the vestry I feel that with God's blessing, we will be able to go forward into the duties laid upon us.

Believe me,

Very sincerely yours,

WM. M. GROSVENOR.

Oct. 25th, 1895.

After the reading of the above letter arrangements were made, in accordance with the wishes of the newly elected rector, for his institution into the rectorship on Advent Sunday, December 1st, 1895. The Rev. Charles H. Babcock, D.D., was invited to officiate at the church until the arrival of the rector-elect.

The interest of the rector and the congregation of the parish, in the work of the Sheltering Arms has already been alluded to at some length in connection with the ministry of Dr. Montgomery. That interest continued to increase during the rectorship of Dr. Brooks, who for many years was a member of its board of trustees and a warm personal friend of the Rev. Dr. Peters. In appreciation of his great interest in this charitable work, an endowment of three thousand dollars was secured to the Sheltering Arms, as a memorial of Dr. Brooks for the purpose of keeping forever free a bed in that institution. "The trustees feel that it is a great happiness to have him thus remembered, and to know that always in the years which are to come, one helpless child will be cared for, in the honored name of Arthur Brooks."

CHAPTER V

THE GROSVENOR PERIOD

1895-1911

THE Rev. William Mercer Grosvenor entered upon the rectorship of the parish December 1st, 1895.

In accordance with a resolution of the vestry, the service instituting him as rector of this parish was held on Advent Sunday, December 1st, 1895, in the parish church, Madison Avenue, corner of Thirty-fifth Street. The Rt. Rev. Henry C. Potter, D.D., LL.D., bishop of the diocese, conducted the service, assisted by the Rt. Rev. Thomas F. Davies, D.D., bishop of Michigan; the Rev. Charles C. Tiffany, D.D., archdeacon of New York; the Rev. Edwin Harwood, D.D., of Trinity Church, New Haven, Connecticut, who was the first rector of the Church of the Incarnation upon its separation from Grace Church in 1852; the Rev. Charles H. Babcock, D.D., and the Rev. James G. Lewis, assistant minister in the parish, in charge of its mission chapel.

The service of institution was conducted as provided for in the "office of Institution of Ministers."

The senior warden, Colonel E. M. Crawford, being too ill to leave his house, the junior warden, Mr. George W. Smith, and the senior vestryman, Mr. Charles B. Fosdick, presented the keys of the church to the rector.

After the sermon by Bishop Potter, the Communion service was conducted by the rector, at the close of which



Wm. Grosvenor.

the warden and vestrymen went forward to the chancel steps, and, in turn taking the rector by the hand, bade him "Godspeed."

The General Missionary Society of the Parish of the Incarnation was organized by Mr. Grosvenor in 1896 in order to bring into closer relationship the parish organizations which had been created by former rectors, and which had been doing their work independently in several departments of the missionary field.

These societies were in no wise to be superseded, but it was hoped that the General Missionary Society would better serve to secure the interest of many who would be prevented from actively serving on any one of the individual societies. Under this general head all the societies then existing were grouped.

The Brotherhood of the Incarnation was organized in 1893. Its object was to create a central organization through which the personal service rendered by men in the parish could be systematized. Committees were appointed to co-operate with the men and boys at the chapel in their work, as divided into social clubs, to give assistance in the Sunday-school, to welcome strangers to the services and generally to be helpers to the rector.

The Archdeaconry Committee, organized April 11th, 1896, was to take up the work of City Missions. It has made annual contributions towards the support of St. David's Mission for colored people in East One Hundred and Sixtieth Street; and has been helpful to the Archdeacon of New York in other ways.

The funeral service of Dr. Brooks having been held in midsummer, a large number of his brother clergy and parishioners were unable to be present. It was there-

fore appropriate that an opportunity should be afforded his brethren to pay suitable tribute to his memory upon their return to the city.

Accordingly, after the Rev. Mr. Grosvenor had been instituted into the rectorship of the parish, he arranged for a memorial service,¹ to be held on Sunday evening, January 19th, 1896. At this service, in the absence of Bishop Potter, the Ven. Archdeacon Tiffany presided. Addresses were made by the Revs. Dr. Rainsford and Dr. Greer. President Seth Low of Columbia University spoke of the invaluable services of Dr. Brooks in connection with the establishment of Barnard College. The Rev. Dr. Donald, a warm personal friend, being the last speaker, said that "from the depths of his heart he echoed the tender words of eulogy which had been uttered by his brother clergymen."

The bishop of the diocese, in his convention address, 1895, paid this worthy tribute to the memory of the late rector:

It came to many of us with a strange shock to hear that the Rev. Dr. Arthur Brooks in the prime of life, and in the strong maturity of his rare and varied powers, had died while on his homeward way from a foreign land. As rector of the Church of the Incarnation Dr. Brooks had endeared himself to a large and devoted circle of friends; as a preacher of singular ability, a pastor of most tender and tireless ministries and a friend of most transparent and beautiful soul. In the diocese he was less widely known, but known always to be, even by those from whom in opinion he was most widely separated, increasingly honored and respected. *Honored*—for he himself was the soul of honor; and *respected*—for his was a

¹A full account of this memorial service, with the addresses in full, was subsequently printed for distribution.

mind so just, a judgment so wise, a temper so generous that they could not but compel respect. The community has lost in him a most loyal and useful citizen, and the Church a most fearless and faithful son.

At the parish church soon after Mr. Grosvenor entered upon the rectorship, a change was effected in the style and character of the music.

In many churches throughout the city the custom had prevailed of having the organ and singers in a choir gallery. Gradually this custom had been abandoned and vested choristers were introduced and seated in the chancel. When Mr. Grosvenor came, the Incarnation was about the only Episcopal Church of importance in the city which adhered to the earlier custom.

Upon the request of the rector the vestry considered the advisability of introducing a vested choir, and, after some discussion, the following resolution was passed:

That the music committee be and they are hereby directed to make provision for the suitable conduct of the music of the church by a boy choir from and after May 1st, 1896; and that this resolution be communicated to the present choir, with an expression of regret at the necessity of terminating the services which for many years they had rendered with fidelity and admirable Christian spirit.

The necessary architectural changes, under direction of Messrs. Heins and LaFarge, were accordingly made to provide choir stalls and arrange for a chancel organ.

Mr. Warren R. Hedden, *Mus. Bac.*, was appointed organist and choir-master, and under his direction a vested choir of men and boys was introduced in the spring of 1896.

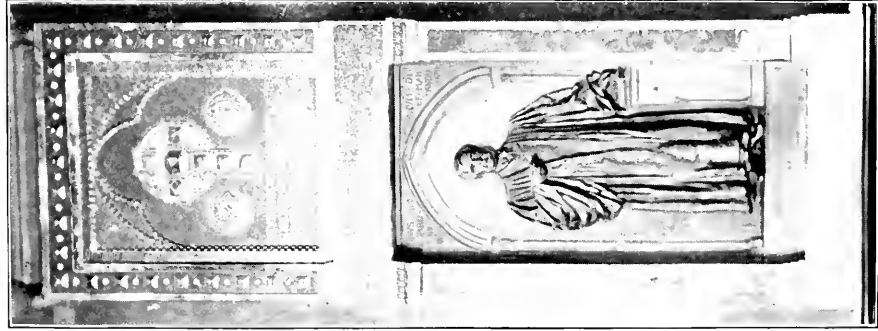
The wisdom of making so decided a change in the character of the music was soon recognized. Mr. Hedden, who is responsible for the selection and rendering of the music in the church, and in the chapel, had studied under Dr. Messiter of Trinity Parish, Dr. Dudley Buck and Mr. Frederick W. Archer. Under his direction the Incarnation choir had the honor of assisting at the bi-centennial of Trinity parish.

After the installation of the new organ in the chancel, the large one in the west gallery remained silent for over a year; but upon receiving from Mrs. Josiah M. Fiske a contribution of \$1,000, to complete the electrical connection, work was immediately undertaken, and the familiar tones of the large Roosevelt organ were heard once more supporting congregational singing.

During the absence from the country of Dr. Brooks the bronze memorial to his brother Phillips (executed by Noble) was erected on the south wall of the church. It represents Bishop Brooks habited in his familiar silk gown, facing the people, one hand resting upon a lectern, and the other raised as in the act of speaking. His dignified demeanor, grace of carriage, familiar pose and impressive appearance are well delineated. The actual height of the figure is seven feet, but the elevation at which it has been placed gives the appearance of Bishop Brooks as life-size.

The architectural surroundings of the bronze figure are partly Gothic and partly Byzantine. Around this figure has been placed a mosaic of marble and onyx, executed by the Tiffany Glass and Decorating Company. The inscription at the base of the statue reads:

PHILLIPS BROOKS, FIFTH BISHOP OF MASSACHUSETTS.
Born December 13th, 1835; died January 23d, 1893.



MURAL TABLET
Bishop Phillips Brooks



MURAL TABLET
Commodore Eagle

J. AND R. LAMB
Artist



MURAL TABLET
The Rev. Dr. Arthur Brooks

In the corners of the arch above the head is the inscription "*Amicus Amicorum Dei*," and also the scripture legend, "The Spirit of Man is the Candle of the Lord."

In gold letters are the words, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Above the arch are inscribed these words: "The great preacher, the large scholar, the faithful priest, the wise bishop, the devoted friend, the loving brother, the noble man."

Arthur Brooks never saw this monument to his brother. It was not in place when he left the country in June, 1895, and his death occurred in the month following.

In 1895 the diocesan convention, acting under provision of the "Religious Corporation Law" of the State, for the "Incorporation and Government of Protestant Episcopal parishes or churches," enacted a canon fixing the date for the annual election of wardens and vestrymen on a "secular day in the week, commencing with the first Sunday in Advent."

The vestry accordingly passed the following resolution:

Resolved: That the Rector, Church Wardens and Vestrymen of the Church of the Incarnation, in and for the City and County of New York, in vestry duly assembled this 28th day of March, 1896, do hereby recommend to the annual meeting of the parish to be held on Tuesday in Easter-week, April 7th, 1896, that

The date of the annual meeting of the corporation be changed to Monday in the week beginning with the first Sunday in Advent; that the number of Vestrymen be changed to nine; that the terms of the Church-wardens be changed so that one warden be elected annually; that the terms of the vestrymen be so changed that, of those elected on Advent Monday,

1896, three shall hold office for one year, three for two years, and three for three years, and that all vestrymen thereafter elected at any annual election shall hold office for three years.

Accordingly at the annual parish meeting, held April 7th, 1896, being Tuesday in Easter-week, the rector presided, and Dr. Frederick E. Hyde was chosen clerk. After all present had voted and the polls were declared closed, it was duly ascertained, and the fact announced by the presiding officer, that, acting under the resolution of the vestry above quoted, the date for the annual parish meeting had been changed to the Monday in the week beginning with Advent Sunday; and those elected at this meeting were declared to hold office until such date.

On Monday, November 30th, agreeable to the above resolution, the annual election of the parish was held, and the rector declared the result of the votes cast, to be the election of the following duly qualified persons, to hold office respectively for the terms severally and respectively indicated, to wit:

For Church Warden, to serve two years: Edgar M. Crawford.

For Church Warden, to serve one year: George W. Smith.

For vestrymen, to serve three years: Charles B. Fosdick. John L. Riker, Francis Lynde Stetson.

For vestrymen, to serve two years: Montgomery H. Clarkson, Waldron P. Brown, James McLean.

For vestrymen, to serve one year: Frederick E. Hyde, Herbert Valentine, Charles Lanier.

One of the earliest acts of this vestry was the passage of resolutions expressing grateful acknowledgment of a generous bequest of \$25,000 from the estate of Mr. Alfred Corning Clark, for the endowment fund of the

parish. Two pews in the west transept of the church, numbered 219 and 220, were placed at the disposal of Mrs. Clark, that she might place on either of them a memorial inscription.

In 1896 there was erected in the chancel of the church, by the daughters of the late John Davenport, a reredos of caenstone, which, with the marble surrounding it, forms a memorial of two faithful saints departed, and bears the following inscriptions:

This Reredos is Placed Here
in Loving Memory of
John Davenport
Born December 8th, 1804,
Died April 28th, 1895.

This Marble is Placed Here
in Thankful Memory of
Sarah C. Davenport,
Born September 29th, 1807,
Died March 30th, 1881.

At a vestry meeting December 18th, 1896, a committee of the board of managers of the mission presented a report on the advisability of increasing the facilities for mission work in Thirty-first Street. This report stated that the present buildings "were not only miserably adapted to the work, but were positively inadequate in size, and that any alterations or rebuilding would be only a waste of money, as contrasted with the general scope and province of the work to be accomplished." The committee stated also that by the purchase of two adjoining buildings, west of the chapel, they could, if necessary, be made to answer a temporary purpose; and the old parish house could be leased, thus controlling its future use. Such purchase would require an outlay of

about \$40,000, and it would secure for the mission work one of the finest sites in the city.

The Mission Board accordingly recommended to the vestry the purchase of the premises Nos. 238 and 240 East Thirty-first Street at a price not to exceed \$36,000.

The necessity for securing the property appearing to be urgent, and the terms considered reasonable, authority was given by the vestry, to the rector and the treasurer, to negotiate for the same at a sum not exceeding \$18,000 for each house.

These buildings were subsequently altered to allow for the more efficient prosecution of the work in connection with the young people's societies, and for the temporary residence of the vicar.

Mr. Charles B. Fosdick, a vestryman in this church since 1873, died April 26th, 1897. The vestry recorded their appreciation of his long and faithful services, his practical sagacity, and his large executive ability.

A heartfelt tribute of affection for their late rector by his sorrowing people was manifested when, on the morning of All Saints' Day, 1898, there was unveiled upon the south wall of the church, a bronze and marble tablet in memory of Dr. Arthur Brooks. The bronze bust of the late rector was designed by Mr. Daniel Chester French, and the architectural setting was by Mr. Henry Bacon, architect. The design of the monument is a modification of wall monuments by Donatello and Mino da Fiesole, which usually contained a relief of the Madonna in the space where the bust of Dr. Brooks is placed. The bronze portrait is in high relief, under a canopy of Sienna marble having a background of blue mosaic. The monument bears an inscription by Dr. Brooks' intimate friend the Rev. Dr. Charles C. Tiffany.

ARTHUR BROOKS, DOCTOR IN DIVINITY
1845-1895.

FOR TWENTY YEARS RECTOR OF THIS CHURCH
1875-1895.

Of Clear Vision	Of Broad Sympathies
Of Reverent Faith	Of Unflinching Courage
Of Steadfast Truthfulness.	

Honored and loved by his flock "he fed them with a faithful and true heart, and ruled them prudently with all his power."

Upon the marble entablature above the bronze are these words: "*In Te Domine Speravi.*"

At this ceremony of unveiling, the bishop of the diocese was represented by Archdeacon Tiffany. The preacher was the Rev. John Cotton Brooks, rector of Christ Church, Springfield, Massachusetts, a brother of the deceased rector. After the sermon there was a celebration of the Holy Communion, the Rev. Dr. Grosvenor being the celebrant.

The service of dedication was as follows: Archdeacon Tiffany read the third chapter from "The Wisdom of Solomon," and offered the following special prayer:

O God who didst put it into the heart of Thy servant Joshua, to build up stones to be a memorial unto Israel forever, vouchsafe, we beseech Thee that this memorial which we now dedicate, may stand before all thy people, for a witness to the faithful service of him who ministered before Thee in this thy holy temple; and grant that we, faithfully serving thee in our day and generation, may, with thy blessed saints be builded living stones into thy temple in heaven. All of which we ask for Jesus Christ, His sake. Amen.

The Bishop of New York sent the following letter, which was read by the rector:

My dear Dr. Grosvenor:

It is a great grief to me that I may not be at the Church of the Incarnation on All Saints' Day; but imperative duty compels me to leave town.

But I can not refrain from sending you this word of sympathy with what you and your people will be doing tomorrow. It is well that it should be done; for there have been few men in our ministry, within my recollection, with so noble a spirit, so high an aim, with gifts so distinguished, and courage and loyalty to all righteousness so unswerving, as the late rector of the Church of the Incarnation.

I am glad to think that there is to be some visible memorial of him upon its walls, and I bless God for his work in your parish and our diocese.

Affectionately yours,

H. C. POTTER.

From a reporter's pen we obtain an abstract of the sermon on this occasion.

On the morning of All Saints' Day there was unveiled in the Church of the Incarnation, New York, a fine relief in bronze, set in Sienna marble, of a bust of the Rev. Arthur Brooks, for twenty years rector of the parish. A sermon of great power and beauty was preached by the Rev. John Cotton Brooks, the last of the four preachers of the famous family. Looking toward the new memorial, and past the life-size bronze of his still more famous brother, Phillips Brooks, the speaker told with rare insight, of the happy accidents of birth and inheritance, of the Puritan ancestry (God-fearing and man-loving), the life guided amid the sacraments, and the dignified services of the Church of his birth and of his love, which had made the setting in which the healthy nature of the boy had responded to the light of God. "Many a man," once said Phillips Brooks, "can say, I did the things my father told me; but the man *I am*, my mother

made me." In his touching tribute to the mother of the six boys whose lives were so supremely influenced by her power, the preacher quoted inspiring hymns and verses and prayers which she used to repeat with shining face, to her boys, and which became an inspiration in their lives.

"A witness to the Light,"—(that was how the speaker conceived of the life of his brother)—a life wide-open; its background, God, its foreground, men; fulfilling its mission, not *telling* of the Light but *shining* by it; not a reflection, but a fire; a burning as well as a shining light; an influence luminous with its message from God. Passing over the details of a ministry at Williamsport and Chicago, and here in the Church of the Incarnation, the speaker dwelt largely on the work of his brother as a citizen of New York, especially in relation to the founding of Barnard College. Seeing the unfulfilled possibilities of girlhood in New York which "offered to a woman everything but an education," he spent five years in establishing the great college on a democratic basis, with business-like financial methods; but his real work was the development of the spiritual life among the girls themselves. A year at Andover put him into exceptionally cordial relations with the Congregational clergy; he was honored with degrees from Princeton and from the University of New York; he was a member of many clubs; a laborer for city missions. Said the speaker, in conclusion: "I write of *one* when with dim eyes; I think of *three*." "Into the furnace were there not three men cast? Out of the flames of affliction I see emerge these three forms; and the form of the fourth, with whom they walk in light, surely it is nothing less than the form of the Son of God.

The rector and vestry, on November 21st, 1897, signed the postulant's certificate of Mr. Anson Phelps Stokes, Jr., a candidate for Holy Orders, and also con-

firmed the appointment of the Rev. Thomas F. Davies, Jr., as assistant minister of the parish. On March 27th, 1898, the Rev. Mr. Davies' certificate as a candidate for the priesthood was signed. On October 31st, 1898, the Rev. Henry R. Wadleigh was appointed vicar of the chapel, and the Rev. Horace G. Hooker was elected an assistant minister of the parish.

A commendable feature of the fresh air work, which was undertaken at this time, was the conversion, temporarily, of the Summer Home at Mohegan into a camp for convalescent soldiers at the close of the Spanish War. On September 19th, 1898, the house was given into the charge of the special committee of the Red Cross Society for that purpose. The matron and the parish nurse were on duty to conduct the household affairs and to care for the sick. The Rev. Mr. Hooker sought out and sent from New York such convalescent soldiers as especially required nursing and bracing air. This care of the invalids continued for two months; and during that time eighty-three soldiers were received into the "home," representing regiments in both the regular and the volunteer service. The results of this good work were far reaching for whilst the patients were restored to health in the Mohegan camp, on thier return home, in several instances, members of their families connected themselves with the chapel. The favorable accounts which these men made to their comrades, caused the "Incarnation Soldiers' Rest" to become well known in the different armories of the city.

In grateful acknowledgment of the care and attention bestowed upon the soldiers at the convalescent camp, members of the Seventy-First regiment presented a flag and staff to the summer home. The colors were raised

on June 25th, 1899, by Private Vermilyea, in behalf of the men of his regiment. Dr. Grosvenor acknowledged the gift by a letter to the colonel of the regiment.

The bishop having honored the Church of the Incarnation by selecting it as the place of meeting for the diocesan convention, in 1898 the vestry very gladly placed the church at his disposal.

On Wednesday, September 29th, being the festival of St. Michael and All Angels' and the day appointed for the meeting of the annual convention, the Holy Communion was celebrated by the Rt. Rev. T. U. Dudley, D.D., Bishop of Kentucky, assisted by the archdeacons present, the Rev. Dr. Grosvenor, and the secretaries of the convention. The sermon was by the Rev. Charles Gore, D.D., Canon of Westminster Abbey, London. In the absence of the bishop of the diocese, the Rev. Dr. Morgan Dix, rector of Trinity parish, presided.

Shortly after Dr. Grosvenor had become established in his work he received a call to become an assistant minister in Trinity Parish, and vicar of St. Agnes' Chapel. Upon due consideration he declined the invitation. The vestry thereupon, by formal resolution, December 9th, 1898, expressed its gratification upon learning the decision of Dr. Grosvenor, and that he had said that "God willing, he would remain the rector of this parish."

Colonel Edgar Mortimer Crawford died on December 14th, 1898, and a suitable minute was spread upon the record book of the vestry, rehearsing that "for nearly forty years Colonel Crawford had been connected with the parish, serving in the vestry since 1860. He was elected warden in 1883, and became the senior warden in 1884. For many years he was also the treasurer of the parish." The vestry recorded their "deep

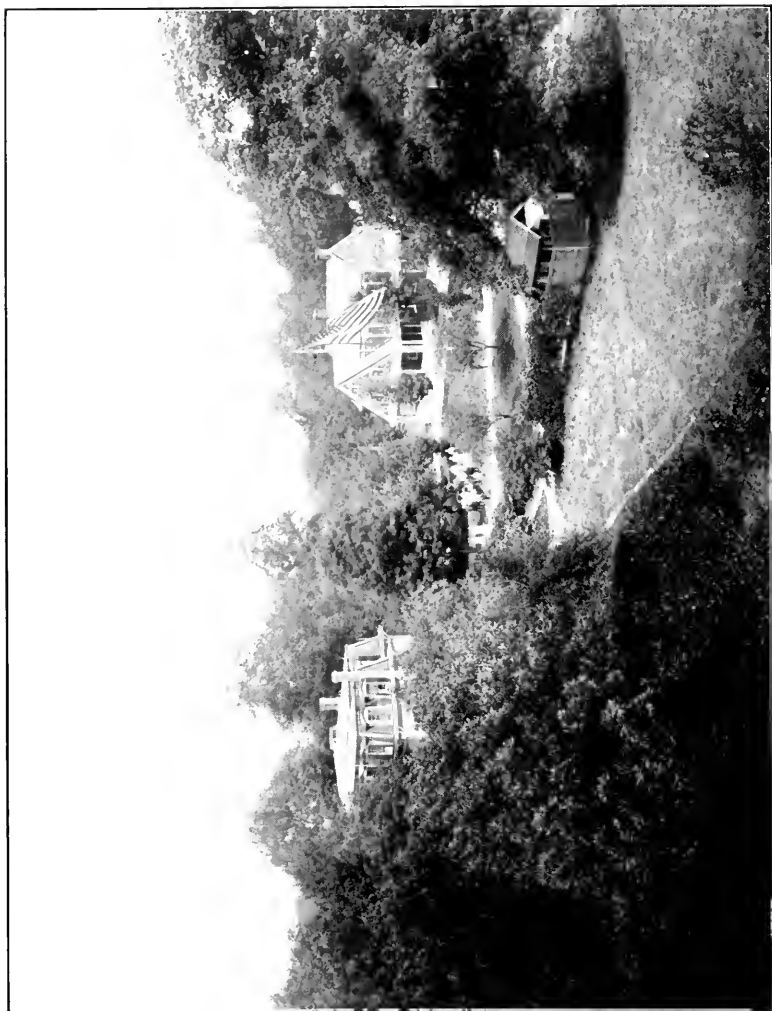
appreciation of his life and services, and their gratitude to God for the example of his steadfastness in the faith, and his nobility of character."

The Bethlehem Day Nursery, which was established in 1882 and incorporated in 1885, continued to do its effective work in caring for the little children of working women, and has strongly commended itself to the hearts of the people.

In 1893 the treasurer of the parish was authorized in behalf of the corporation to accept the title deed and to take possession of the premises, No. 249 East Thirtieth Street, New York City, subject to a mortgage thereon of \$2,000; and the vestry voted that "the use of the premises for a day nursery be permitted and given to the Bethlehem Day Nursery, subject to the payment by that corporation of interest, insurance and taxes."

Under Mr. Grosvenor's rectorship fresh impetus was given to the summer work from the first. The managers of the Bethlehem Day Nursery had sent children each year to the summer home at Lake Mohegan. In 1895 Mrs. John Byers generously provided funds for building a cottage on these grounds, and, when completed, she presented it to the parish for the exclusive use of the children of the Bethlehem Day Nursery. It was furnished throughout by Mrs. P. M. Bryson; and in the summer of 1896 was formally opened by Mr. Grosvenor and dedicated under the name of "The Arthur Brooks Memorial Cottage." This beautiful house is an attractive feature of the summer home property, and shelters many little children of working women who are cared for here during the summer.

In 1899 a three-story addition was built and sundry improvements were made in the house No. 249 East



SUMMER HOME AND ARTHUR BROOKS MEMORIAL COTTAGE

Lake Mohogan, 1896

Thirtieth Street, for all of which the managers are greatly indebted to Mrs. James McLean.

The inestimable benefit which the day nursery has been to both mothers and children since its establishment, is shown by the statement of its secretary, that at the end of thirty years the aggregate attendance has been 353,103 children.

For the past twenty-two years the children have been under the supervision and daily care of Miss H. C. Perry, the efficient house-mother.

Miss F. A. Smith, daughter of Mr. George W. Smith, has been the president since 1903.

On the north wall of the church there is a bronze tablet, designed by Mr. Bruce Price, to the memory of Alfred Corning Clark, in appreciation of his many generous gifts to, and invaluable services in, the parish. The inscription reads:

To the Glory of God and in grateful memory of

ALFRED CORNING CLARK

November 14, 1844—April 8, 1896.

A friend of men; a servant of God.

By the Wardens and Vestry of the Church of the Incarnation.

As already stated the parish was greatly indebted to Mr. Clark for his long continued personal service in perfecting the music of the church, during the rectorship of Dr. Brooks. Dr. Grosvenor, referring to this, as well as to Mr. Clark's generous gifts to the parish, truly says:

"This parish appreciates deeply all that Alfred Corning Clark did for it; and his legacy for its endowment fund will be, through all the years, a witness to his devotion to its interests and of his loyal friendship to our late rector."

The vestry also erected a bronze tablet in memory of

Mr. George Washington Smith, whose generous devotion to the parish had extended over many years.

A suitable minute was made in the records of the vestry, upon the death of Mr. Smith, senior warden of the church, who became a member of the parish in 1862, a vestryman in 1870, and elected warden in 1884. Mr. Smith died at North East Harbor, Maine, August 1st, 1901. For almost forty years without intermission, and with loving and unwearied zeal, he had served the church and its people. In the care of the edifice, in the maintenance of the music, and in the loyal support of his pastor he never failed. The organ with its present equipment is largely due to the gifts and supervision of Mr. Smith.

The Rev. Horace Clarke Hooker, who had served the chapel for more than two years, and thereafter for a few months was curate at the church, died after a brief illness February 9th, 1901.

The members of the mission board put on record their appreciation of Mr. Hooker's ministrations in the parish, saying:

He was an earnest and faithful worker, deeply interested in the daily life of the chapel congregation, and by his sympathetic manner had endeared himself to its individual members. His work among the young men and boys of the chapel was especially successful, and in their outings, at the Summer Home they looked to him as their leader and director in all their sports. The example of his lovely Christian character, and his self-denial for others, must ever influence for the better, not only those who were directly under his care, but all with whom he came in contact.

We therefore place upon record this minute as indicating, in a slight degree, our appreciation of the

character and labors of our beloved brother, whose service in the ministry of Christ, although short, was full of ministrations that brightened the lives of many, and who has now been taken to be with Christ, and with the Father who doeth all things well.

Frederick E. Hyde,

W. P. Brown,

Henry G. DeMeli,

Committee.

After many years of constant use the parish house had become totally unfit for further occupancy. This fact being generally recognized, it became necessary to replace it with a modern building equipped for industrial and social work. The vestry taking cognizance of this matter on May 6th, 1901, resolved that,

WHEREAS, It is the wish of this parish to provide a new mission house, as an aid to its religious and charitable work; and

WHEREAS, The estimated cost of such mission house is about \$90,000, of which there has been generously given or promised, about \$60,000, the vestry gives consent to the erection of a mission house on the property owned by this corporation in East Thirty-first Street, and directs that the work be begun at once, under direction of Mr. Henry Vaughan, architect.

The contributions of Dr. Arthur Brooks' friends for a memorial to Bishop Brooks had been so liberal that after all expenses attending the placing of this mural monument had been paid, there remained quite a large unexpended balance. This sum, by consent of the several donors, was added to the fund for building the new parish house; and it was decided that upon completion, it should be dedicated as a memorial to Arthur Brooks.

Mrs. George W. Collard, in commemoration of the long and faithful services in the parish of her brother Mr. George W. Smith, and to commemorate his interest in this mission, contributed \$20,000 towards the new building; to which fund many generous contributions were added by others in the parish; so that the building of the "Arthur Brooks Parish House" was made immediately possible.

With the purchase of the two houses, west of the chapel, and the building of a new parish house, the spirit of giving was awakened in the hearts of many parishioners. Great, therefore, was the rejoicing throughout the parish, when the rector made the announcement that Mr. Edward Severin Clark had offered to build a new chapel on the site of the present one entirely at his own expense, and as a memorial to his late father, Alfred Corning Clark, and also that Mrs. Clark had desired that the chapel property should be free of debt.

The work of demolition began at once, and at the last service in the old chapel, April 28th, 1901, the rector was present, and made an address to the people, alluding to the faithful work which had been done by and for them during the forty years which were past, and telling them of the bright prospects of the mission for many years to come. In order to have a place for worship until the new building should be finished, temporary rooms were provided by removing partitions in the house, west of the church, No. 236 East Thirty-first Street, which had been recently purchased, and here unceasingly the routine work of the mission was carried on. A vacant store, No. 466 Third Avenue, was rented for a year, and the religious part of the chapel work was conducted therein.

The chapel was soon dismantled. The memorial

windows placed therein by the congregation, described on page 164, were carefully preserved. The organ and pews were given to St. George's Church, Williamsbridge, N. Y. The marble font, alluded to on page 165, given to the chapel by Miss Pulling, was, with permission of the rector, given to the new mission chapel of the Holy Nativity in the Bronx.

A fitting commemoration of the fiftieth anniversary of the founding of the parish was begun on Saturday, April 19th, 1902, by the laying of the corner-stone of the Alfred Corning Clark Memorial Chapel of the Incarnation in East Thirty-first Street, on the site where in 1860 the Rev. Dr. Taylor of Grace Church had laid the corner-stone of the first chapel.

Bishop Potter, himself a former rector of Grace Church, was assisted by the Rev. Dr. Grosvenor, the Rev. Mr. Wadleigh, vicar, the Rev. Mr. Aitkins, curate, the Ven. Archdeacon Tiffany and the Rev. Dr. Vibbert of Trinity Chapel. After the bishop had placed the stone, addresses were made by himself and by the Rev. Dr. Grosvenor. The parish choir rendered the musical part of the service, including an anthem by F. H. Cowen, "Except the Lord build the house." After the service the guests were invited to inspect the Arthur Brooks Parish House, now nearing completion.

Upon the following Sunday, April 20th, a further commemorative service was held in the parish church. The historical sermon was by the Rev. Dr. William R. Huntington. In the chancel with the rector and clergy of the parish, were the Venerable Archdeacon of New York and the Rev. Professor C. N. Shepard of the General Theological Seminary.

In the afternoon of that day the bishop of the diocese administered the rite of confirmation.

An elaborate musical service was rendered by the choir with orchestral accompaniment on Wednesday evening, April 23d. Sullivan's "Festival Te Deum" was sung, and also a hymn, "With Gladsome Feet," composed for the occasion by Mr. W. R. Hedden, under whose direction the festival was arranged and conducted.

On Sunday, April 27th, the rector preached a sermon from the text, Isaiah LVIII: verses 8-12.

The preacher said: "It has been stated of William E. Gladstone that among all his many striking qualities of mind, none was more remarkable than his power of making interesting the dry and dreary details of the budget. Of all the speeches of the Chancellors of the Exchequer, his were always illuminating, and crowds thronged to hear them. Statistics and facts may be treated with such lucidity, and so grouped that they will vividly help the imagination, and form, as it were, centres of thought which are indispensable to a clear understanding of any large and intricate subject. A date may become the one crucial point about which gather a hundred delightful stories. What would we do today, without the magic dates 1492, 1620, 1776?

"Statistics are very fallible, and may easily be manipulated for the establishment of falsehoods; and yet to be told that a New England country village, which once had a thousand people now has but a hundred; and that in 1852, the date of the organization of our parish, the city of New York had only half a million people, and today in the one borough of Manhattan we may count over two million, how these two facts at once bring us to the very centre and heart of great sociological prob-

lems, and make us realize the growing importance of city life and the momentous issues that are awaiting its development.

“On several occasions within recent years, we have reviewed the characters of the rectors of this parish, Doctors Harwood, Montgomery and Brooks. After the very admirable portrayal of their personal characteristics and their large services to the Church which we had the privilege of listening to last Sunday, both from the rector of Grace Church and the Bishop of New York, it rather falls to my lot to describe what these men did for our parish than to repeat what already has been so fittingly spoken. We sometimes long for the good old times, and fancy that somehow they were better than our own; and yet I doubt if any devout and earnest Churchman would care to have lived in this diocese in the period immediately preceding the foundation of this parish. After the fierce and painful controversy concerning Bishop Onderdonk, the distracted diocese of New York had at last elected as Provisional Bishop the saintly Dr. Wainwright, and on November 22d, 1852, nine months after our incorporation, he was consecrated. He lived only two years, and one of our earliest parish records are resolutions of sympathy and loving respect of the Church of the Incarnation for his memory. In 1854 Dr. Horatio Potter succeeded him. There is no sign of this parish ever having a share in any militant party issues; but beginning its history with the peace of Dr. Wainwright’s episcopate, the parish grew and prospered, and from that day to this has been untouched by controversies and free from all contentions.”

Having viewed the important events of parish life, as they have been more fully stated in the preceding pages,

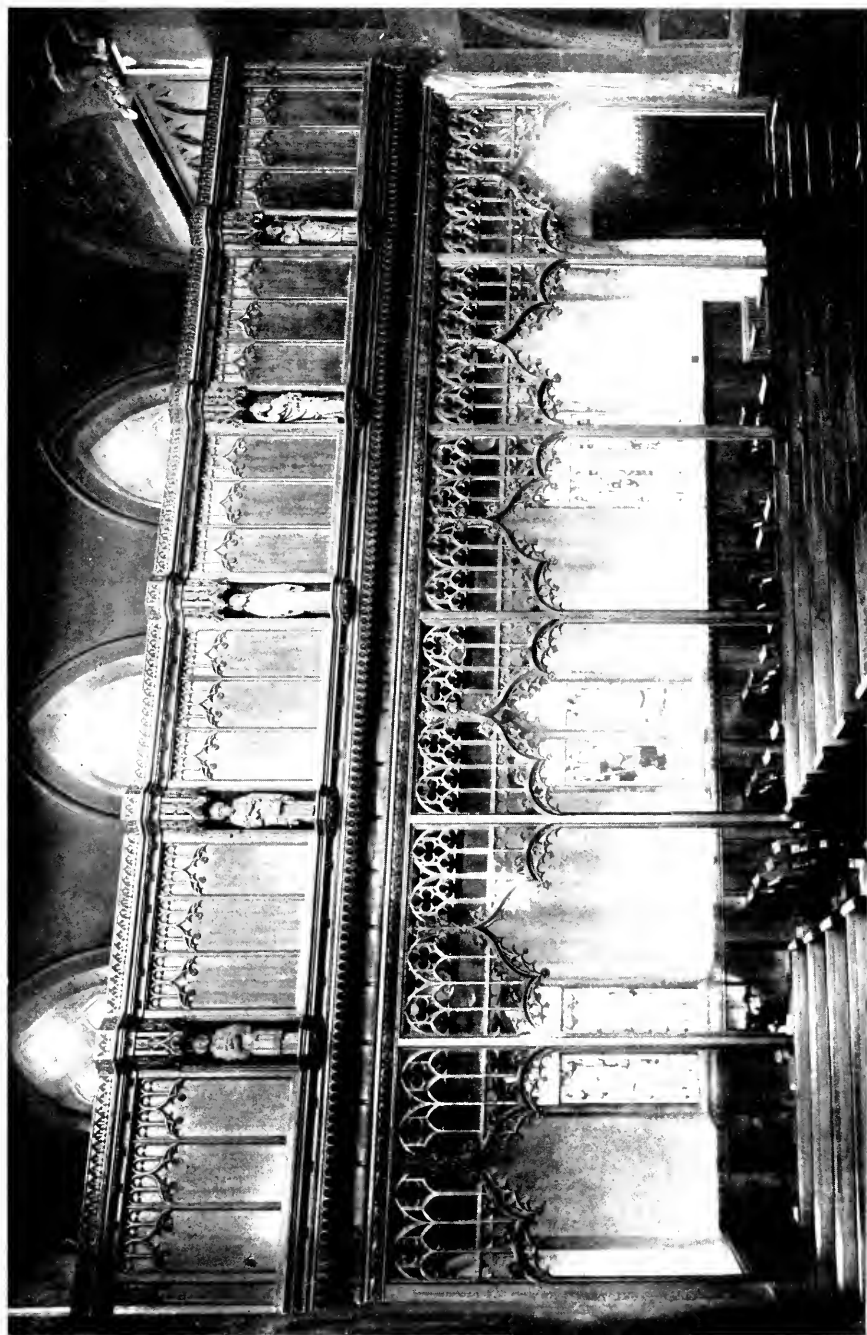
the preacher quoted the words of Dr. Brooks, "Let us build the spire as a declaration that we propose to stay here on this corner, and then with that purpose clearly fixed, let us provide for the uncertainties of the future by the gradual accumulation of an endowment fund.

"And so we will enter into the future. We will go on making this House of God more and more beautiful, adding precious memorials, like the Constable Chapel which we hope to build this summer, and then with our new buildings in Thirty-first Street we will go forward to strengthen what we have, and gradually endow it, until in every part of the work, we will feel ourselves able to meet the exigencies of the future."

Upon another occasion the rector said:

"When we ask the question, 'What does the parish of the Incarnation stand for in the City of New York?' we desire an answer that strikes the note of Spiritual Power. We should lament the day, when the popular estimate should be that we were a fashionable church, or an exclusive church, or an inhospitable church, or a church that stood for some one narrow party, high or low, or broad; or a sensational church, or an institutional church; but we most earnestly pray that, by all we do and all we are, we may be more and more respected and loved as a Church of earnest Christian people, where the pure word of God is preached, the sacraments of Christ reverently administered, and where all good works abound in the service of men for Jesus' sake."

One of the most beautiful and useful of the many memorials which have been recently placed within the church is the morning Chapel of the Nativity, which was given by his family, in memory of Mr. James M. Constable. This chapel occupies the north transept of the church, a



CHAPEL OF THE NATIVITY
(Constable Memorial)

sufficient number of pews having been removed to provide room for the nave, and a chancel was constructed by making an opening in the east wall, to the depth of ten feet. The architect was Mr. Henry Vaughan.

The altar of carved stone rests upon four pillars. Above the re-table is a white stone reredos richly ornamented; and in its center entablature, in high relief, is a representation of the Last Supper.

The gallery above the pews in the transept was not removed, and it serves as the ceiling of the chapel. Its front is enriched by carved woodwork, and by five statues each under a canopy. Stained glass of artistic merit replaced the windows formerly in the transept. The designs in them illustrate the Annunciation to the Virgin Mary, the Annunciation to the shepherds, the Adoration of the shepherds, and the Revelation to the world of the wonderful birth.

A bronze tablet bears the inscription:

To the Glory of God and in loving memory of

JAMES M. CONSTABLE.

1812-1900.

This chapel is erected by his children.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

This Chapel of the Nativity was formally dedicated by the rector, on All Saints' Day, 1903, and since that time has been in constant use for the early celebration of the Lord's Supper each Sunday, and for week-day prayers and ceremonies, where attendance is expected to be limited. The seating capacity of the chapel is about thirty.

When informed of the intention of the family to make this beautiful gift to the church, the vestry expressed their sincere gratification, and most cordially received the

gift "as a testimonial to the character and services of one whom they honored, and who for so many years was identified with the life of the parish."

Memorial gifts continued to beautify the church, and among them at this period we would mention the double door of antique quartered oak, with ornamental hinges and bronze tracery exquisite in designs, placed in the southeast corner of the church, in memory of Carlisle Norwood (1812-1892), for fifteen years a vestryman of this church; and of his wife, Louisa J. Norwood (1816-1891).

The arch above the stile, within the frame of the doors, contains a transom of mosaic glass, the leaded work on which is in keeping with the bronze work on the doors.

A brass book-rest, upon the Communion Table, bears the inscription: "To the glory of God and in loving memory of John L. Lamson, January 6, 1858—April 6, 1897."

The communion service of the church has been enriched by a gift from Mrs. John O'Brien of two silver chalices, in memory of the late Samuel R. Poindexter.

On April 17th, 1903, the bishop of the diocese dedicated the Arthur Brooks parish house, assisted by the Rev. Dr. Huntington of Grace Church, and the Rev. John Cotton Brooks of Christ Church, Springfield, Massachusetts. The erection of this building as a memorial to a former rector of the parish was the occasion of special gifts in memory of deceased parishioners.

Mrs. Collard, who had already contributed generously to the fund for building, furnished the large Sunday-school room, which is the principal feature of the parish house, and also gave a two-manual organ, both of these gifts being in memory of Mr. George W. Smith.



CHAPEL OF THE NATIVITY
Altar and reredos

The library in the parish house, by gift of the Misses Stokes, is in memory of the late Bishop Brooks; and the girls' club-room is dedicated to the memory of Mrs. Kohlsaas.

Mrs. Whitelaw Reid completely equipped the office for the use of the parish physician and trained nurse; and also endowed the salary of each. Both of these were gifts in memory of Mrs. D. O. Mills.

The gymnasium, complete in all its appointments, was dedicated to the memory of Rev. Horace C. Hooker, a curate at the church, and an assistant at the chapel, who in the short space of time that he was connected with the parish had greatly endeared himself to all who had come under his instruction.

An enlarged photograph, an excellent likeness of Dr. Brooks, the gift of his widow, is prominent on the wall of the Sunday-school room.

A day full of happy auguries for the future of the parish was Wednesday, December 7th, 1904, when the beautiful Alfred Corning Clark Memorial Chapel in East Thirty-first Street was by the bishop of the diocese consecrated to the glory of God. The Rev. Dr. Grosvenor and the assistant ministers of the parish were present, together with the Rev. Dr. Huntington, rector of Grace Church.

The sermon was by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, formerly rector of Grace Church, Brooklyn, under whom Dr. Grosvenor had served as curate.

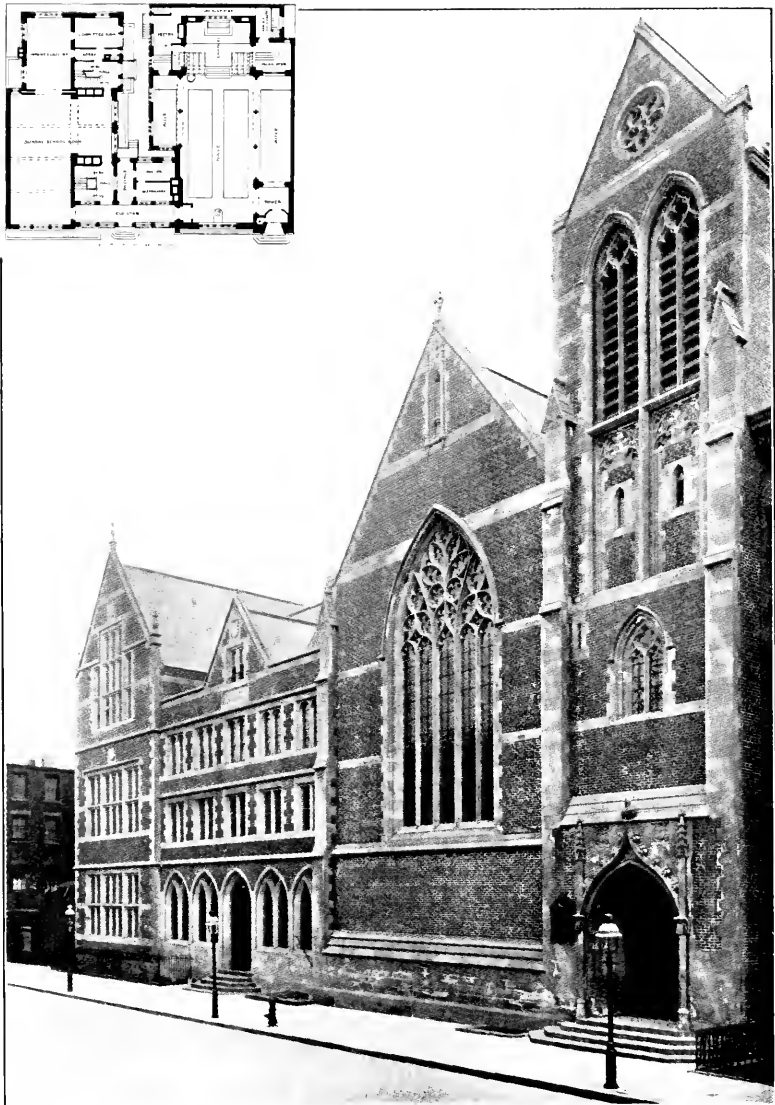
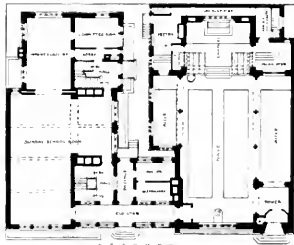
The text was Ephesians II. 22, "In whom ye also are builded together for a habitation of 'God in the spirit.'" The bishop said:

To the Wardens and Vestrymen of the Parish of the Incarnation, to the Clergy and to all the Parishioners I beg to express my congratulations upon this stately church and this pile of buildings. In no other part of his work has my dear brother, the rector, taken I know a more earnest interest. From my heart I congratulate him upon this which is the crowning of his work during these years. These buildings were not reared in a day. The service of today is the consummation of long patience, of hope and endeavor, long thought and labor of love.

Thankful also may he well be whose privilege it is to have builded this church, and this day to make it an offering unto God. Of the munificence of this gift it is not necessary that I speak. It speaks for itself. But what worthier memorial could filial affection rear than this house which shall stand in the time to come as a second home for the sons of men!

This house now consecrated, is moreover a sign and a means. It is an outward and visible sign. The outward fabric of this building is the type of a spiritual building—humanity as the temple of God. It is, furthermore, to be a means of the upbuilding of manhood and of womanhood into a habitation of God in the Spirit. We miss the very purpose of Christianity and the Church if we forget this spiritual process of building.

This process of building the apostle describes. As his vision takes shape, we see that the process does not stop with the individual. It is a social process. It is a building together. Very important is that word "together." Essential to Christianity is the social idea. The purpose of our Lord when he came into the world was not to save men as separate individuals. The ideal end of Christian aims and methods is not the individual Christian by himself alone, no matter how good he may be. Nor is the ideal of Christianity an association of persons in what



THE ARTHUR BROOKS PARISH HOUSE AND THE CHAPEL
OF THE INCARNATION
(Alfred Corning Clark Memorial, 1904)

would be a mere aggregation of individuals. The ideal is no such "heap of stones." The stones are built up into the compact structure of a temple, in fulfillment of those divine words, "I will build my church." Into this temple men, as living stones, are built, and, as the apostle says, "are builded together." That building together cannot rightly be eliminated from the conception of the Church. It is impossible to overestimate the importance of the social aspect of Christianity.

Having shown that the social movements of the day were to a large degree merely external, the bishop turned to consider the Christian idea of socialism.

The Church of Jesus Christ, because it is the school of personality, is a school of brotherhood. May this Chapel stand not for caste, separation of man from man; else it had been better that not one stone had been laid upon another! May it stand for brotherhood! May it stand in witness of those "mighty truths that make us men," and that do not divide but unite? May it stand in witness of the large fellowship that binds man to man and class to class, "in the Spirit!"

Here the children of men in that one Spirit are to be baptized into the household of God. Here the baptized are to be sealed in that Holy Spirit. Here the love of God shall be shed abroad in their hearts through the Holy Ghost which was given unto them. He is the Spirit in our hearts crying: "Abba, Father," crying also "my brother, my sister." Here men are to pray; "Our Father," . . . (not give *me*, but give *us* our daily bread)." Here they are to gather about the Father's table for Holy Communion, a sharing in common, which in uniting them to God, unites them to each other, and to the blessed company of all faithful people, on earth and in Paradise, and so realize fellowship with God in human brotherhood.

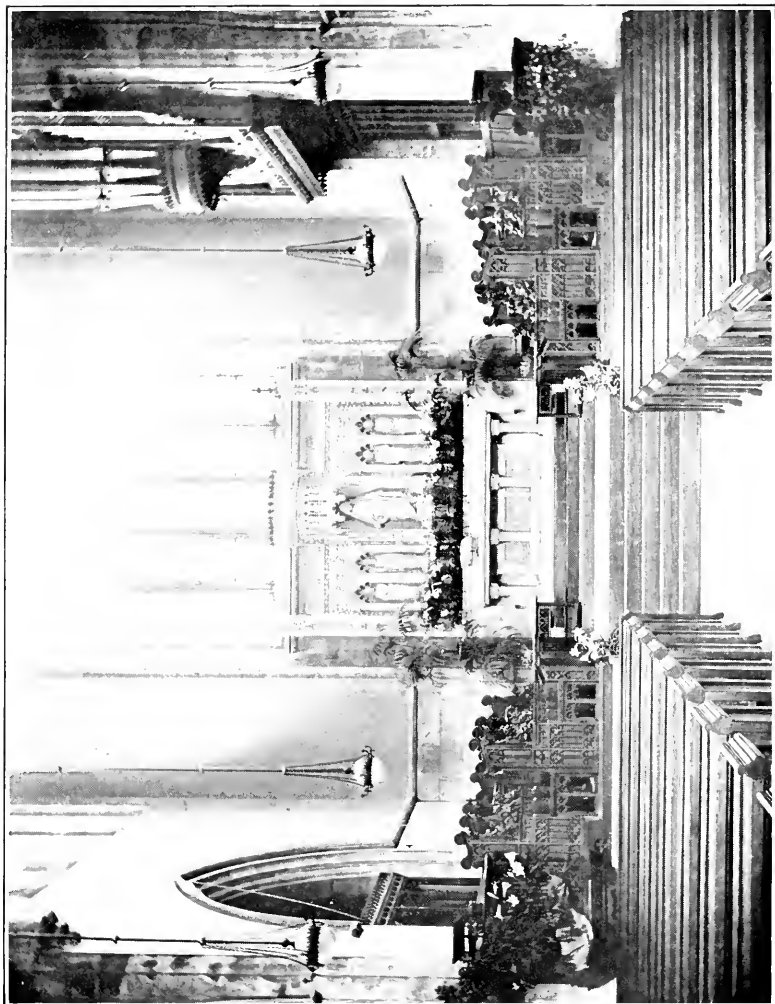
Thus we see that this building has been this day consecrated to the worship of God, as type of a Church which is the worshippers themselves; consecrated as His dwelling place in order that men may be a habitation of God, consecrated as means to the great end: that men may be built up in Christ and builded together in His Spirit."

At the evening service in the new chapel Bishop Potter was the preacher.

His theme was the sacredness of the temple of God, and he based his address upon the incident described in the gospel of the morning; namely Jesus driving the money changers from the temple in Jerusalem.

The bishop explained that those who took part in the temple worship must needs provide themselves with Jewish money in order to buy the required offering, a dove, or a sheep, or an ox. It would be a great convenience for foreigners, to get money changed in the court of the temple, and to buy their sacrificial offerings there as well. And so it came about that these changers of money, and those that dealt in sheep, oxen and turtle doves were there. They came in answer to a call that was very real; and the convenience of the supply of which at the door of the temple was equally real. But Jesus says, "Little by little, you people, who have come here to serve the conveniences of those who offer sacrifices in the temple, have taken up the whole of this space which was meant for the man or the woman or the child (whatever their religion) who wanted to get nearer to God; and you come here in a purely trading spirit."

"Now, when you realize that these men were profaning God's house, then you can understand the meaning of the service which took place this morning. It begins with the reading of the instrument of Donation, by which



INTERIOR OF THE CHAPEL OF THE INCARNATION, 1904

the person who built this beautiful and noble building surrendered it. It does not belong to him any more; it does not belong to you; it does not belong to me. If I wanted to take it and use it for some purpose which I thought would be profitable, but which was secular, earthly, worldly, commercial, I could not do it. The rector could not do it; the vicar could not do it. There might come a time, when it would be thought convenient to have a row of stalls along the walls of the church, where things could be bought and sold, and where people could do their marketing while at church. Why can't you have a concert in the church, and sell tickets at the door? Did you know that you could not do that? No! You cannot make money out of the church after it is consecrated. I will tell you why.

"It is hard enough for you and for me to keep long in our minds a religious thought, or purpose, or idea; and that is one reason why we build churches. This church does not look like a music hall; or a restaurant; or a theatre. You and I may use some of these things, and find great convenience in them. Did it ever occur to you that the fact that the building *looks* like a church is very important? so that the moment you come inside its walls you are straightway in an atmosphere that is entirely unlike what you are used to? Now the ceremony of consecration this morning means that we are going to keep this building for this one use, the *worship of God*. And that is what Jesus meant when he made a whip of cords and overthrew the tables of the money-changers, and drove out them that sold doves and sheep and oxen, and said those stinging words: 'Ye have made this House of Prayer a den of thieves.'

"When Jesus had cleansed the temple He did not burn

it; He went back to it. He taught in it. My dear brothers, that is the greatest consolation that could possibly come to you and to me. 'Know ye not that your bodies are the temples of the Holy Ghost?' Is there any temple under God's sky tonight that the Divine Father is looking down upon, with such infinite love and tenderness, as upon these human temples of ours, these bodies in which our souls live? What does He want to do with them? to destroy them? No! He wants to make them clean, first;—to purify them to drive out the sordid and mercenary spirit; and then He wants to come back and show in them, that the power of His spirit is all-pervading; in one word, to redeem them; and when you have got hold of that truth, you have got hold of the truth and the meaning of religion.

"The first thing Christ teaches you and me, my brother, my sister, about ourselves, is, that men and women are redeemable quantities; and that, just as the temple could be cleansed, so the human heart can be cleansed; and just as the temple could be redeemed for divine uses, so may you and I be redeemed."

In January, 1899, the constitution and by-laws of the Association for the Home Mission of the Church of the Incarnation adopted in 1858, were so amended as to give wider scope for its operation, and enable it to meet the ever increasing wants of the mission. The object of the change was then stated to be "to make proper provision for the wants of all such missionary or charitable enterprises within the city of New York as may be approved, or adopted by, the Church of the Incarnation or this Association, and which shall not be within the specific jurisdiction of some other organization of the parish." At its annual meeting on January 8th, 1904,

by resolution, the Association for the Home Mission of the Church of the Incarnation, which had existed for forty-six years, as an autonomous body, was dissolved, and further control of its affairs was left to the Board of Managers.

The home at Mohegan having proven both attractive and beneficial for summer work, and having served the purpose of a temporary convalescent camp for soldiers, upon the suggestion of the Rev. Mr. Biller it was determined to try the experiment of making the place a winter, as well as a summer health-resort, by keeping the house open for convalescents connected with the chapel, who especially required rest, wholesome food and fresh air. The home for convalescents was opened experimentally on December 11th, 1906, and closed in June of the year following. Two hundred patients were cared for during that time, and the undertaking, which has been carried on each year, has proven entirely satisfactory, and has been the means of restoring many of its beneficiaries to a better state of health.

The climatic conditions of Mohegan are most favorable for this work, and the children thoroughly enjoy the snow and winter sports; whilst for older patients the piazza and sitting-room afford opportunity for rest. The novel experience to city children of a winter in the country, and the many lessons of resurrection which the early springtime teaches them, are not the least of the many benefits of this Convalescent Home.

The origin of the Church Periodical Club and the work accomplished by it has been described on page 161.

Mrs. Clinton Ogilvie, during Dr. Brooks' rectorship, was one of the efficient workers in connection with the Church Periodical Club branch in this parish. After the

death of her friend and rector, Mrs. Ogilvie put into execution a most effective plan for supplying clergymen in the mission field with good and standard books. In 1908 she founded and endowed "The Arthur Brooks Memorial Library." This is a missionary circulating library, the object of which, as stated by the founder, is "to send a collection of books containing the latest religious and intellectual thought to the isolated clergy in our missionary districts." Three hundred volumes are now in circulation, in Utah, Western Colorado, Nevada, Wyoming and South Dakota. The founder of the library thus explains her motive in so doing.

"In the vast regions of the far west, where strong foundations of our Church are being laid, the clergyman ministers to men of many creeds, and to men of no creed. There, we are told, he finds mingled together miners and ranches, Indians and cowboys, farmers from the East and men in search of business openings, women and little children of every type. A selection of such books as will aid our missionaries to meet these varied needs requires both critical judgment and psychological insight. Priests in isolated stations, where the Gospel of Christ is sorely needed, have used the Arthur Brooks Memorial Library as a means of stimulating the spiritual life of their people, while it has, also, in journeying from place to place, proved its value as a link between our missionary clergy." The endowment fund of the parish begun by Dr. Brooks in 1888, has been increased during the sixteen years of Dr. Grosvenor's rectorship from about \$20,000 to \$317,530, and is appropriated to six specific objects, as fully stated in the appendix. During his rectorship contributions for church work at home and abroad have largely exceeded those of former years, and the missionary spirit

with which the parish was early imbued has steadily grown.

In the vestry room of the church are oil portraits of the four rectors whose ministry has covered the sixty years' existence of the parish.

The portrait of the Rev. Edwin Harwood, the first rector, whose term of service was shortened by illness, is a copy by Prof. Weir of Yale University. The original portrait hung for many years in the dining-room of Bishop Williams at Middletown, Connecticut.

The second rector, the Rev. Dr. Montgomery, served from 1855 until his decease, October 24th, 1874. His portrait, painted by Julian Story, is a gift to the parish from Mr. Woodbury G. Langdon.

The Rev. Dr. Arthur Brooks, third rector, was the incumbent from April, 1875, until his death, July 10th, 1895. His portrait is by William M. Chase, and was presented to the church by Mrs. Alfred Corning Clark.

The fourth portrait is that of the Very Rev. William M. Grosvenor, D.D., painted upon his resignation to become Dean of the Cathedral of St. John the Divine. Dr. Grosvenor was rector from November 1st, 1895, until October, 1911. The portrait is by S. Seymour Thomas, and is a gift to the parish from Mrs. Clinton Ogilvie.

During the years that the parish church had been making quiet and steady progress in many directions, the energetic vicars at the chapel were pushing on the work assigned to them, nobly aided by the men and women of the parish who had always given liberally of time, money and talent, from the day of the inception of the mission in 1859.

In starting this mission fifty years ago, Dr. Montgomery was convinced that a work begun there, in faith

and love, would be the means of shaping the characters of the young in ways of morality and godliness. Today it may be truthfully said that the neighborhood has continued to feel the influence of the mission for many past years, as manifested by the quietness of the streets, and the orderly conduct of its dwellers, as well as by the respect which is paid by old and young to the clergy and the lay workers at the chapel.

Many of the organizations which have been mentioned under former rectors have continued. Others have been added as circumstances required.

The Girls' Friendly Society, which was organized in 1886 and later dissolved, was re-organized January 31st, 1901, under supervision of Miss Elizabeth T. Agnew, branch secretary. In 1908 Miss Florence K. Cheney succeeded her. The former classes were re-established and others added, so that at the present time the educational work is being especially cared for. Great interest is manifested by the girls in the missionary work of Miss Laura Bassett and her associate, Miss Isabel Wagner, who are working in the mountain district of Tennessee.

Miss Bassett is a daughter of Dr. and Mrs. J. S. Bassett of the parish church, and was a teacher in the mission Sunday-school. Miss Wagner was for many years a pupil and a teacher in the school and a member of the Girls' Friendly Society.

From the foundation of the parish the Sunday-schools of both church and mission have had the unceasing support of the several rectors, aided by the young men and women of the parish. The school at the chapel has always had more children in attendance than could be regularly provided with teachers.

When Mr. Biller became the vicar he devoted himself immediately to reorganizing the system of instruction, and subsequently with the assistance of the Rev. Mr. Cook the school was put on a par with others of the city. As now arranged the school is divided into three departments each occupying a floor of the parish house. The primary department is under charge of Mrs. E. M. H. Knapp, the intermediate under the Assistant Minister and the main school under the vicar. In this department the basis of instruction, for two years, is the life of Christ; the third year is devoted to the study of the prayer-book, its history and its practical use. Regular examinations are held and awards given for excellence.

The parish sustained a severe loss in the death of its senior warden, Mr. John L. Riker, who had been a member of the vestry since 1873 and warden since 1899. In appreciation of his many and faithful services, his generous gifts to the parish, his personal character and admirable example, his associates in the vestry esteemed it a duty and a privilege to record their estimate of his character as a high-minded merchant and a consistent churchman. Mr. Riker died in 1909.

In 1909 title was taken to the house No. 236 East Thirty-first Street, west of the chapel, which had been purchased for the sum of \$23,000. This house was given by Mr. James McLean to be used as a residence for the vicar and the clerical staff of the chapel.

During the summer of 1911 the aisles of the church were laid in mosaic tiling, the gift of Mr. Charles Lanier, who had also provided the electric lighting of the chancel arch. The same year Mr. James McLean provided the cushions for the pews of the church and added to his other gifts to the mission a drinking fountain for

horses, which was placed in front of the parish house in East Thirty-first Street.

In a work so comprehensive as this it is impossible to dwell at length upon any one feature of parish work, excellent as they all are. In viewing the whole field at the close of sixty years' activity, it must suffice to give the names of the different organizations in both church and chapel. It can be said with great satisfaction that every practical form of education and amusement has been provided for all classes, from the babes of the nursery to the older men and women of the parish.

The Woman's Auxiliary, under which are grouped the several parish societies, has for its honorary president Mrs. I. T. Williams. Mrs. George L. Cheney is its active president. Miss Caroline T. Lawrence is treasurer, and Mrs. John T. Ijams, secretary. Five of the older organizations of the parish are still actively at work as its sub-committees, each having its own chairman. These are:

The Ladies' Missionary Society, organized 1855, for Domestic Missions, of which Mrs. I. T. Williams is chairman.

The Niobrara League, organized 1883, for Indian Missions, Miss M. E. Watson, chairman.

The St. Augustine League, organized by Bishop Potter and Bishop Dudley in 1884, for Colored Missions, Mrs. George L. Cheney, chairman.

The Montgomery Memorial Society, organized 1874, for Mexican Missions, Mrs. Woodbury G. Langdon, chairman.

Ladies' Committee on Foreign Work (1876), Miss Sarah L. Horn, chairman.

The other organizations are:

The Ladies' Employment Society (1856)

The Board of Managers of the Home Missions
(1858)

The St. Luke's Association (1859)

The Summer Home Committee (1886)

The Archdeaconry Committee (1896)

The Comfort Club (1902)

The Junior Auxiliary (1903)

The Men's Parish Association (1908)

The Church Periodical Club

Scholarships are maintained by these several committees in both the foreign and domestic field.

The Committee on Foreign work supports:

The Arthur Brooks scholarship in St. Mary's School, Shanghai, and The Mary H. Trotter Scholarship in St. Hilda's School, Wuchang, China.

The Niobrara League maintains:

The Arthur Brooks scholarship, and

The William M. Grosvenor scholarship, both in St. Elizabeth's Indian School, Standing Rock Reservation, South Dakota.

By individual contributions the following scholarships are provided under the auspices of the same League:

The Theodore Crane Andrews scholarship is established by contribution of Mrs. W. L. Andrews.

The Olivia Hawks Bogert and the Rev. F. H. Hawks scholarships are sustained by Mrs. E. C. Bogert.

The All Saints Scholarship and

The William Lewis Morris scholarship are supported by contributions from Mrs. George Cabot Ward.

The Grace M. Lane scholarship is in St. Mary's School, Rosebud Agency, South Dakota.

The Charles Easton scholarship is endowed by Mrs. Edward Fuller.

The St. Augustine League provides scholarships for

colored people in Payne Divinity School, at Petersburg, Va., in memory of Mrs. John L. Riker, by the gifts of Mrs. J. Howe Proctor and Mrs. Amy Haskell; and one in St. Augustine's School, Raleigh, N. C., by contribution of Mrs. George L. Cheney.

The "L. S. H." Scholarship is in Archdeacon Spurr's School, Moundsville, West Virginia.

The parish Sunday-school in 1882 established in Cape Mount, Africa, a scholarship in memory of its former superintendent, Mr. George N. Hale.

This school is now supporting two scholarships:

"The Henry E. Montgomery" scholarship in the preparatory school of St. John's University, Shanghai; and

"The Arthur Brooks" scholarship in St. Augustine's School, Raleigh, N. C.

The Montgomery Memorial Society (of which Mrs. Woodbury G. Langdon, a daughter of Dr. Montgomery, is president) has from the first year of its organization contributed to the support of Mrs. Hooker's School, in Mexico.

"The generous contributions to the work of this society give much cause for gratitude, and Dr. Montgomery's earnest desire for the uplifting of the people of Mexico bears lasting fruit in the faithful and continued effort, to further that great end, by this little society organized by him a few weeks before his death in 1874."

Mrs. Edward Fuller and Miss Easton contributed through the vestry of the church a sufficient sum of money to endow a bed in perpetuity in St. Luke's Hospital; the same to be in memory of their brother the late Henry Easton; and the right of nominating beneficiaries is vested in the rector of the Church of the Incarnation.

The church has contributed for many years to the



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McAll Mission in France. This is a non-sectarian mission to the working-class population in France. The New York Auxiliary to this mission has supported a large building in Paris where every night meetings are held for women and children, similar to the work done in parish houses in this country. An institutional building, the "*Salle Republique*," costing \$100,000, is the gift of the United States to this mission work.

At the chapel the Societies are:

- The Sewing Class
- The Kitchen Garden Class (1878)
- The Girls' Friendly Society (1886)
- The Mothers' Meeting (1889)
- The Penny Provident Fund (1889)
- The King's Daughters (1890)
- The Woman's Auxiliary (1899)
- The Amity Association (1891)
- The Men's Club (1904)
- The Gymnasium and Athletic Association
- The Choir Club
- The Junior Auxiliary
- The Medical Work
- The Chancel Guild
- The Junior Boys' Club
- The Brownies
- The Communicants' Brotherhood
- The Bookbinding Class
- The Choir Carpentry Class
- The Helping Hand
- The Day Camp
- Relief Committee.

"The Brownies" is the name of a club of young boys under direction of Miss Helen McLean, who are instructed in the art of making hammered metal work. Miss Ethel McLean teaches a number of boys the art of

bookbinding. The practical part of their work is shown by their repairing the books of the chapel and Sunday-school.

Two helpful adjuncts of the chapel work are the Helping Hand under guidance of Mrs. George L. Cheney, and the Relief committee in charge of Miss Hyde. Their titles explain the object of each in connection with the sick.

In the re-organization of the chapel choir under Mr. Hedden, female voices were dispensed with, and there was substituted a choir of thirty men and boys. Mr. August H. Kimmel is organist.

The first number of "The Chapel Leaflet," a monthly four-page paper, was issued in April, 1883, for the purpose of disseminating information concerning current work at the chapel. It was mailed gratuitously to all members of the parish Church, thus keeping contributors to the mission and to the Day Nursery informed of the progress of the work in general.

The character of the paper has been changed of late, so that it is now the official weekly bulletin of services at the chapel each Sunday, and a medium for announcing future events to be held in the parish house, instead of being, as originally established, a record of the work there carried on.

The "Parish Leaflet" was issued in 1891 by Dr. Brooks for the purpose of keeping his congregation informed concerning parish affairs and so continuing their interest in the work to which they contributed.

The "Reconciliation Cadet Club" was organized in 1896 by Mr. Henry G. D. de Meli with the object of infusing into the younger boys a military spirit of order and decorum. Later the name was changed to the In-

carnation Cadets. Mr. de Meli also took great interest in the Amity Association and instructed a Bible class composed of its members. In this communicant of the parish we have a connecting link with Grace Church, as his great uncle, Mr. Luther Bradish, a warden of Grace parish, was chairman of the committee appointed to arrange with the committee of the Incarnation vestry for the sale of the Chapel of Grace in 1856.

For several months a service had been held on Sunday afternoons at the New York Skin and Cancer Hospital in East Thirty-fourth Street, by the pastor of the Incarnation chapel, aided by his young people, as a volunteer choir. These services were continued by his successor when the institution was removed to the new building in Second Avenue. Mr. De Meli was in charge of these services for about six years, and was aided by members of the Amity Association, and others. Alluding to his interest in the chapel work, he says, "The Amity stands out foremost among all the work among the men with which I was connected."

The Summer School was opened in 1910, its object being to give pleasure and occupation for two hours in each day to school children, during their vacation, who would otherwise be on the street. Under volunteer teachers, songs and recitations and light manual work varied by the reading of Bible stories, in which the children were greatly interested, occupied the time. More than four hundred children attended regularly.

One of the most beneficial organizations of the parish is the Medical Department. When the Arthur Brooks Parish House was opened, Mrs. Whitelaw Reid fully equipped two medical rooms with all essential appointments of a first class physicians' office, and also provided

for the salaries of a doctor and a trained nurse. The office was opened in 1903. Some idea of the work which has been accomplished by visits of the nurse at the homes of the mission people, and by visits of patients to the doctor's office is gained from the last annual report. There were 1,691 calls at the parish house and 1,909 calls made outside. The cases treated were principally children's diseases, and also many cases of pneumonia and tuberculosis.

Mr. Sheffield has contributed the following interesting facts concerning the Amity Association which was organized in the Fall of 1891 with a dozen members, and in September, 1892, began its active career. The club has gained in numbers and influence each year and has been a great aid to the vicars of the chapel. Through the first eleven years the conveniences for assembling and the opportunities for amusement were very limited, and its membership did not exceed forty men. Subsequently, however, the club became of influence in the chapel, and a committee was appointed to attend divine services on Sundays, as well as on other important occasions, to act as ushers and to collect the alms, and in every way to show their appreciation of the new parish house, in which regular quarters and a fine gymnasium had been provided for their special use.

In 1896 two free beds were provided in the House of the Holy Comforter in the name of the parish, and have been sustained each year by voluntary contributions. This institution is a free Church home for incurable cases among Protestant women and children who cannot be received in public hospitals.

At a meeting of the vestry on May 8th, 1911, the following letter from the rector was read:

My dear Friends:

The Bishop and the Trustees of the Cathedral of St. John the Divine have unanimously elected me as Dean of the Cathedral. After long hesitation and much serious thought I have come to feel that it is my duty to accept their call. This involves what is to me a very painful task of writing this letter which is one of resignation. For over fifteen years I have received nothing but kindness, loyal support in all my efforts to build up and maintain the parish, and the most gracious and generous consideration from the whole parish both at the parish church, at the chapel and among the entire staff.

Knowing the work as I do I think it wiser for me to set the date of my resignation as October 1st, 1911. I hope that before that time you can choose my successor, for I think it of the utmost importance that the work should go straight on without a break, and that when I leave the new rector shall begin his ministry in your midst.

With deep gratitude to God for all His mercies to this parish and with assurances of my unflinching interest and concern in all its future welfare, I am,

Yours affectionately,

WM. M. GROSVENOR.

New York, May 17th, 1911.

On motion of Mr. Stetson, duly seconded, the following minute was unanimously adopted:

The vestry of the Church of the Incarnation in the City of New York have received with profound regret the resignation of the Reverend William Mercer Grosvenor, D.D., for more than fifteen years their beloved and acceptable rector.

The maintenance and the extension of this church under the wise and devoted ministry of Dr. Grosvenor have been indicated only partly in the impressive statements published in the year books, and in his sermon on Advent Sunday 1910, upon the fifteenth anni-

versary of his installation. The complete record could be found only in the hearts of his people, who during this long period, have rejoiced in his unfaltering spiritual guidance to higher life, and in his ever cherished personal association.

Except for his clearly expressed conviction that the highest interests of the work, and the Church of Christ in this city and country require his acceptance of the call to become Dean of the Cathedral of St. John the Divine, it would be impossible even to think of accepting this resignation, which, under these conditions, has become imperative.

Accordingly, sorrowing most of all that his congregation shall no more see his face as their rector, the vestry regretfully accepts the resignation of the Reverend Dr. Grosvenor as tendered by him, assuring him of their continuing love, and requesting his continued interest in the parish to which he has given the very best of his thought, the inspiration of his preaching and the fullness of his life.

In further testimony the vestry have directed that this minute, signed by every member, be engrossed, and delivered to the Reverend Doctor Grosvenor, and that the same be suitably published.

At a meeting of the vestry held May 22d, 1911, the following resolution was adopted:

Resolved: That the Wardens and Vestrymen of the Church of the Incarnation hereby elect as Rector the Rev. Howard C. Robbins, at present rector of St. Paul's Church, Englewood, New Jersey, and fix his annual salary at the sum of Six Thousand Dollars and the use of the rectory.

In communicating the above resolution to the Rev. Mr. Robbins, the committee appointed by the vestry added these words:

In extending you this call we beg to assure you of our cordial and high regard for you and of the pledge



THE VERY REVEREND DEAN GROSVENOR
(From the Portrait by S. Seymour Thomas, 1912)

of our hearty support. It is to us, as it must be to you, a matter of gratification that your selection commands the hearty approval of our present rector, Dr. Grosvenor, whose call to another and possibly a larger field is the sole occasion for the termination of the pastoral relation which has continued to the satisfaction of both parties for more than fifteen years.

We are faithfully yours,

Francis Lynde Stetson, *Senior Warden.*

Montgomery H. Clarkson,

Waldron P. Brown,

George F. Butterworth.

The following reply was shortly thereafter received from Mr. Robbins:

*Messrs. Francis Lynde Stetson,
Montgomery H. Clarkson,
W. P. Brown,
Geo. F. Butterworth.*

Dear Sirs:

It is with sincere happiness, as well as grateful appreciation of your confidence in me, that I accept your invitation to become the rector of the Church of the Incarnation in the city of New York, beginning my service from the first day of October, 1911.

It is to me, as to you, a matter of hearty gratification that the selection of me commands the approval of your present rector, Dr. Grosvenor, by whose administrations of fifteen years the parish has been so signally benefited. I shall hope to enjoy fully his advice and assistance in carrying on the work which he is to relinquish.

Grateful to you for your expressions of confidence and promises of support, I am, with high regard,

Faithfully yours,

Howard Chandler Robbins

June 1st, 1911.

CHAPTER VI

THE PRESENT RECTORATE

THE Rev. Howard C. Robbins assumed charge of the parish as its fifth rector on October 1st, 1911, and preached in the church on the Sunday following. On the first Sunday in Advent, December 3d, being the sixteenth anniversary of the institution of the former rector, the bishop of the diocese, the Rt. Rev. David H. Greer, D.D., formally instituted Mr. Robbins into the rectorship.

The rector's first greeting to his congregation appears in full in the year book of the parish for 1912. The few events which had taken place since his coming are fully noted, and from that source the following quotation is made:

"Since the first of October, certain changes have occurred which are of importance to the parish history. The Rev. Philip Cook, after three years of devoted services as vicar of the chapel, resigned his position in order to accept a rectorship in San Antonio, Texas; and simultaneously the Rev. Joseph P. Robinson left in order to spend a year in study abroad. The other members of the chapel staff, Miss Fitzmaurice, Miss Emmons, Dr. Evans, and their coadjutors, remain, I am happy to say, in their old places of usefulness and efficiency. It is also a great satisfaction to record that the appointment to the vicarship has been accepted by the Rev. E. M. H. Knapp, formerly assistant at the parish church, who



Howard Chandler Robbins

begins his work not only with the advantage of past experience in it, but also buoyed up by the confident regard of the people to whom he is to minister."

Mr. Edwin Severin Clark was elected a member of the vestry December 4th, 1911.

Mr. Edward H. Weatherbee, who had been a member of the vestry since 1904, died February 13th, 1912. The following minute, presented by Mr. Stetson, was adopted at the vestry meeting, March 8th, 1912:

"The vestry of the Church of the Incarnation, in the city of New York, with deep regret make this minute of the death on February 13th, 1912, of their late associate, Edward H. Weatherbee, and thus record their sense of the loss sustained not only by them but by the Church and the community in the death of this Christian gentleman, faithful and efficient in all the relations of life, both generous and modest, and at all times ready to respond to any call for material assistance, or for personal service or sound and helpful advice. The vestry most respectfully extend their sympathy to the family of Mr. Weatherbee, which in three generations has given to the Church loyal and liberal support."

At this meeting Mr. Gherardi Davis was elected to fill the vacancy in the vestry.

Messrs. Stetson, Zabriskie and Riker were elected delegates to the diocesan convention, and Messrs. McKim, Ijams and Zabriskie were appointed delegates to the Archdeaconry.

It was the intention of the rector and vestry to suitably commemorate the sixtieth anniversary of the founding of the parish. Arrangements had been perfected for a large gathering of the men of the parish for a dinner at the Park Avenue Hotel. It was thought to be a fitting

commemoration of the work of the past sixty years to gather the men of the chapel, which Dr Montgomery had founded, and who have always been active in its many organizations, for reunion with the members of the vestry and the men of the parish church, whose interest has unceasingly been manifested by liberal contributions and active service. Invitations had been accepted by about two hundred and fifty guests, and speakers had been selected, for the evening of Friday, April 19th, 1912.

On Sunday, April 14th, the heartrending tragedy occurred of the sinking of the White Star steamship "Titanic," following collision with an iceberg. Owing to the terrible loss of life and the consequent widespread sorrow and bereavement of the people of the land, it was thought eminently proper to repress all joyous demonstrations throughout the city, and accordingly the anniversary dinner was abandoned.

On Sunday, April 21st, it was intended to have an historical sermon preached by the Very Reverend Dean Grosvenor, and otherwise to mark the sixtieth anniversary by joyful music. This day, however, had been appointed by the bishop of the diocese as a fitting time to make special supplication to Almighty God in behalf of the many families and individuals who had been bereaved by the Titanic disaster. Three of the families in the parish were mourning for relatives lost by this calamity. The service of the day was, therefore, of a subdued character, in conformity with a pastoral letter from the bishop, setting forth a special memorial service. It was fitting that the rector himself should be the preacher that day, and should address to his people words of consolation and comfort.

On Sunday, April 28th, however, the deferred anniversary sermon was preached by Dean Grosvenor.

It is a singular coincidence that, for a second time in the history of the parish, an anticipated occasion of joy was turned into a service of mourning.

When the church was consecrated, April 20th, 1865, that joyous service was suddenly transformed into an occasion of lamentation over the tragic death of President Lincoln.

In closing the account of sixty years' work in the parish, we fittingly give space to a portion of the sermon of the new rector which was preached on Sunday, April 21st.

The central thought of the sermon was "the everlasting pity of God." The text was from the book of the prophet Jonah IV: 11.

The little children and the animals of Nineveh seem to be singled out for the divine tenderness because of their weakness, of their ignorance, and of their dependence. On account of these things God pities them with a deep and most endearing tenderness. It is as though he looked down from heaven upon a crowded city suffering from intense and protracted heat, and singled out for most emphatic sympathy the tiny children gasping for breath in hot attics, or packed courtyards, and the horses staggering patiently with their heavy burdens under the noonday sun. If there is one sight more fitted than another to call forth pity, it is the sight of a child, or any other helpless thing, in agony. Nature has planted deep in every normal man and woman springs of compassion, whose flowing forth is the comfort of the world.

"And should not I pity Nineveh, that great city?" Humanity has need of God's compassion. I say it with all reverence: a God who could not find it in his heart to pity us, a God ignorant of sin, sickness and

death, a God unmoved by suffering, would be a God unworthy of our love. Do you remember Othello's pathetic exclamation when he permits himself to doubt his innocent wife? "The pity of it, Iago, the pity of it!" The pity of it indeed; the pity of the grim tragedy so needlessly brought about, so easily averted by a little patience, a little faith. And far beyond the limits of the play, the pity of all human misery. The pity of hunger; children crying for bread; haggard parents listening to the cry, and with no means to still it. The pity of sickness; the weary tossing from side to side through nights which seem interminable; the tired watching of the anxious and fatigued. The pity of such bereavement as shadows us today; valiant, serviceable lives cut off in their prime; survivors saved from the waste of waters only to face as widows or as orphans the gray waste of disconsolate years. The pity of war with its ferocious passions, its butcheries, its mutilations. The pity of causeless separations; friends parted for life by a hasty speech or inconsiderate act. The pity of passion; hot-blooded young lives led astray by the seduction of the senses, making awful shipwreck of what might have been an upright manhood, a gracious and a holy womanhood. The pity of all things human, for there are tears in all. "O Holy, blessed and glorious Trinity, have mercy upon us, pitiable sinners!"

As we think upon these things, so poignantly brought home to mind and heart by the disaster of last Sunday night, we realize how far that disaster is from being a unique and separate thing in human experience. It is not new; it does not stand alone; it only brings before us with dramatic suddenness and completeness the possibilities that are part and parcel of our general life. Loss is the eternal tragedy of love. It hangs like a suspended sword over every earthly happiness. It casts its shadow over the rapture of first love. It makes the husband rejoice over his

young wife with trembling. It drives the mother to clutch her first born child closer to her breast. In the eyes of those who have become experienced in sorrow, the certainty of it discounts the innocence of childhood, and the enthusiasm of youth, and the confident vigor of maturity. All these are travelling pauselessly toward the valley of the shadow, and we who prize them shall some day stand by helplessly and watch them disappear. But when the sword has fallen, and the iron of it has entered into the mourner's soul, then to the dazed and broken heart come promises so intimate, so tender, so fitted to assuage its grief, that the Scriptures of the Old and the New Testament seem like glorious midnight heavens, all studded with stars that do not show their splendors until the sun has set. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Blessed are they that mourn, for they shall be comforted." "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

There are two ways in which a man may reconcile himself to his bereavement. Which he will take depends upon his conception of God. If he thinks of God impersonally, as law or power or natural force or arbitrary will, he will take the way of the fatalist. He will accept his sorrow with stoical resignation, and make the best of it, because there is nothing else to do. God is destiny to him, and to quarrel with the course of destiny is the part of a madman or a child. The stars in their courses have warred against him, and he has no wish to prolong the unequal strife. He consoles himself with the inevitableness of his loss; and indeed there is truth as well as beauty in the fine old

German saying that the inevitable carries consolation in its hand. But if the mourner thinks of God personally, as his Creator and Father and Friend, then he will seek a very different sort of consolation; he will tread the path, not of stoical endurance, but of childlike faith and trust. Death is robbed of its sting, the grave of its transient victory, when it drives a soul back to its Creator for its comfort. He who believes may shelter himself in the thought of infinite wisdom, infinite tenderness, infinite compassion. He who believes may fly for succour to the very Source of his disaster, and make the secret place of the most High his dwelling-place; the shadow of the Almighty his habitation. The eternal God is his refuge, and beneath his frailty and distress he feels the support of the everlasting arms. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." The reason the Psalmist could say this beautiful, triumphant thing was because he believed, as you and I may believe, in a personal God. Trust in a personal God is the substance of all religion. If one were to gather up the genius of Hebrew prophecy into one explanatory phrase, it would be this: that God is personal, that He is capable of entering into personal relationships with his people, and that in such relationship He imparts to us his love, his pity, and his peace. Such a God invites the hearts of men. "O thou that hearest prayer, unto thee shall all flesh come."

"Should not I pity Nineveh?" But how can *we* be sure? The author of the book of Jonah was sure because he was a prophet, inspired to read and to interpret the eternal Mind. Nature did not tell him. Philosophy did not tell him. His own illumined heart told him. "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night;

and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, and also such cattle?" The prophet reasoned from the pity in his own heart to that in the heart of His Creator, and it is a noble and valid reasoning. His prophetic insight assured him that a God who created men and women and little children capable of physical and mental anguish would not be godlike, would indeed be less even than human, if he were to view the suffering he permits with apathy. His heart read the riddle of the universe, and read it aright. God does pity. He knoweth our frame. He knows that our light affliction is but for a moment, he knows that it is salutary in its purposes, he knows that it is in our power to become lastingly the gainers by every pang bravely and patiently endured, he rejoices when his children show such courage and forbearance as our brothers showed while facing death last week; these things are precious in his sight. He is working out his own majestic plans in the lives of every one of us, but while we, ignorant of those plans, and blind to their outcome, cry out against the pain they cause us, the All Father bends a listening loving ear, remembers, pities, and forgives.

PART II

Biographical sketches

Appendix



Edwin Harwood

BIOGRAPHICAL SKETCHES

EDWIN HARWOOD

THE FIRST RECTOR

EDWIN HARWOOD, the eldest child of Lilburn Harwood and his wife, Sarah Anne Pierson, was born in the city of Philadelphia on August 21st, 1822. At the age of fourteen years he entered the University of Pennsylvania, and was graduated in the class of 1840. Soon thereafter he entered the Theological Seminary at Andover, Mass., with the intention of preparing for the Presbyterian ministry. Andover Seminary was at the height of its reputation. The situation in the religious world at this time was remarkable. The long battle with the Tubingen School in Germany had begun, and echoes of the strife had reached this side of the ocean. In England the Oxford movement had passed into its final stages.

Before the end of two years young Harwood's intentions to enter the Presbyterian ministry had evaporated, and, says his most intimate friend, Dr. Means, "it would have been a subtle mind that could have detected in the great broad churchman of a later day any vestiges of the former purpose. Acting upon his newly-formed convictions, at the end of the seminary year of 1842 he left Andover, and entered the General Theological Seminary in New York. Having completed his course in the class of 1844, he was ordained deacon on June 30th, by Bishop Benjamin T. Onderdonk, in St. Thomas' Church, New York."

In August, 1844, the Rev. Mr. Harwood was chosen to take charge of Christ Church, Oyster Bay, L. I., at that time in the diocese of New York.

In the year following, on October 21st, 1845, Bishop De Lancey advanced him to the priesthood, in Christ Church, Cooperstown, N. Y.

St. Paul's Church, Eastchester, elected Mr. Harwood its rector in the spring of 1846. This was one of the oldest parishes in the diocese, having been the field of missionary labor since 1700, and had had for one of its earlier rectors the Rev. Samuel Seabury, later the first Bishop of the American Church.

After remaining a year in Eastchester Mr. Harwood resigned and on April 19th, 1847, entered upon the rectorship of St. James' Church, Hamilton Square, New York City. The church was a plain wooden structure and many of the members of his congregation were owners of country-seats on the banks of the East River, above and below Hell Gate. Mr. Harwood remained for three years, and upon his resignation in October was invited, November 25th, 1850, by the Rev. Dr. Taylor, rector of Grace Church, to become assistant in the parish, and was assigned to the charge of its recently organized mission work in the chapel, at Madison Avenue and Twenty-eighth Street.

In 1852 when the new parish of the Incarnation, New York, was organized Mr. Harwood became its rector, and so continued until his resignation in October, 1854. After his return from Europe he was appointed by Bishop Williams to fill the chair of the Interpretation of New Testament Scripture, in Berkeley Divinity School, Middletown, Conn. This position he resigned in 1859 to accept the rectorship of Trinity Church, New Haven. At the time of his death, December 12th, 1902, he was rector-emeritus of that parish. In 1862 Trinity College honored him with the degree of Doctor of Divinity.

Dr. Harwood married Miss Marian Eckford, daughter of James E. DeKay, M.D., of New Haven, by whom he had a family of three daughters and one son. He was a member of the New Haven Colony Historical Society; of the Society of Biblical Exegesis, of the Archaeological Society of America. He was also one of the translators and editors of "Lange's Commentary on the Bible," author of Essays on "Archbishop Tillotson" and on the "Historic Episcopate."

During his stay in England Dr. Harwood had been in attendance at the meetings of the Church Congress, and had been greatly impressed by the wisdom and spiritual character of

that movement. Upon his return to America he consulted with intimate friends as to the desirability of inaugurating a similar movement in this country. Shortly after his return the Cummings schism took place, and Dr. Harwood felt that an opportunity for open and free discussion of ecclesiastical matters by all parties was greatly needed, in order to counteract the tendency of many within the Church, both clerical and lay, to bitter personal controversy. By special invitation, a few personal friends among the clergy, including Dr. Washburn and Dr. Phillips Brooks, spent a day with Dr. Harwood in his New Haven rectory, to hear an account of the English Church Congress and to consult as to the expediency of inaugurating in this country a similar opportunity, for free discussion between representatives of the different schools of thought in the Episcopal Church.

As a result of this meeting a gathering of some fifty clergymen took place in New Haven in May, 1874, who were invited for the purpose of discussing certain ecclesiastical problems of the day. Among those who were present were the Rev. Drs. Francis Wharton, Huntington, Harwood, Beardsley, Rylance, Hugh Miller Thompson, Washburn, Dyer, H. C. Potter, T. M. Peters, J. Cotton Smith, Osgood, and C. M. Butler; also the Rev. Messrs. George D. Wildes, C. C. Tiffany, William W. Newton, Treadwell Walden, J. P. Franks, C. A. L. Richards, William G. Andrews, C. B. Smith, William Kirkus, A. V. G. Allen, R. Heber Newton, J. N. Reese and Arthur Brooks.

Church and State, referring to this meeting, says: "Dr. Harwood read a paper entitled 'Church Congress,' and a conference upon this subject followed. A strong feeling was expressed in favor of a progressive policy, a generous toleration and comprehensiveness, and an adaptation of the Church to its mission in this age."

The Rev. Phillips Brooks, writing from Philadelphia at this time, says: "Next week we go to New Haven: all of us Broad Churchmen, to see what can be done to make or keep the Church liberal and free."

A further meeting was held by invitation of the Rev. Dr.

Washburn in the rectory of Calvary Church, New York, and plans were perfected for holding a Church Congress in the American Church. Its first public session was in New York, October, 1874.

Inasmuch as the first rector of the Church of the Incarnation has been freely spoken of as the "father of the Church Congress" in this country, it is interesting to note the beginning and progress of a movement which is now one of the recognized institutions of the Church.

HENRY EGLINTON MONTGOMERY

THE SECOND RECTOR

HENRY EGLINTON MONTGOMERY, the second rector of the Church of the Incarnation, was born in the city of Philadelphia, December 9th, 1820. From a genealogical paper by his brother James E. Montgomery, we gather the following information.

The father of these men was John Crathorne Montgomery and their mother Elizabeth Henrietta (Philips). Mr. Montgomery, senior, was prominent in political circles in Philadelphia, and postmaster of that city under President Harrison. The first representative of the family in America was William Montgomerie of Brigend Ayrshire, who settled at "Eglinton," Doctors Creek, N. J.

Henry E. Montgomery entered the University of Pennsylvania at the age of fifteen and graduated in 1839 the second in his class, and the valedictorian.

After his graduation he entered the office of the Honorable Joseph R. Ingersoll intending to make law his profession. Before he was admitted to the Bar he received from the President an appointment as attaché of the American Embassy at Copenhagen. Having resided abroad for nearly two years Mr. Montgomery returned to America in December, 1841, and decided to abandon the law, and carry out his long-cherished desire to prepare for Holy Orders.

So imbued was Mr. Montgomery with the missionary spirit and with a desire to engage in frontier work that he associated himself for a short time with the Rev. James Lloyd Breck, the

pioneer missionary in the wilds of Wisconsin. Bishop Kemper, missionary bishop of the Northwest, had a large and sparsely settled portion of the country under his jurisdiction. There were no railways west of the Alleghanies, and the stage-coach was the chief mode of public conveyance. By association with this noble missionary of the northwest Mr. Montgomery gained valuable experience in frontier work.

Upon returning from the west in 1843 he entered the General Theological Seminary, being a candidate for Holy Orders from the missionary jurisdiction of the Northwest. Having graduated with his class in 1846 Mr. Montgomery was transferred to the diocese of Pennsylvania, and his admission to the diaconate, by Bishop Alonzo Potter, took place in St. Philip's Church, Philadelphia, June 28th, 1846. In September of that year he assumed charge of All Saints' Church, Moyamensing, Philadelphia. In this same month Mr. Montgomery married Margaret Augusta, daughter of Judge James and Janette Maria Lynch. Judge Lynch was at this time Justice of the Marine Court of New York City.

All Saints' Church was a plain two-story brick building situated in that part of the city where stood the old Moyamensing prison. In this church on March 25th, 1847, the bishop of the diocese advanced Mr. Montgomery to the priesthood.

By nine years of laborious work in this outlying district of Moyamensing, whose population was a terror to the neighborhood, being the resort of such as were engaged in deeds of violence and rowdyism, much valuable experience was gained in missionary work. Mr. Montgomery in 1854 received a call to the rectorship of the Church of the Incarnation, New York.

ARTHUR BROOKS

THE THIRD RECTOR

ARTHUR BROOKS, the fifth son of William Gray Brooks, and through him a lineal descendant of the Rev. John Cotton, was born in Boston on the 11th day of June, 1845. His mother was Mary Ann Phillips, a granddaughter of Judge John Phillips,

who founded Phillips Exeter Academy and with his brother, Samuel Phillips, was joint founder of Phillips Andover Academy.

The ancestor on the mother's side, the Rev. George Phillips, had come to America about 1630 with Governor Winthrop, and was descended from founders of New England. Arthur Brooks therefore was connected by ties of blood, education, and patriotism with many of the most distinguished men and women of Massachusetts. In 1858 he entered the Boston Latin School, where throughout he maintained a high rank and a continuous record for winning prizes. From that institution he entered Harvard College and was graduated in 1867, ranking third in his class. He was president of the Institute, a literary club of which one of his ancestors, in 1770, had been the first president.

In his senior year he was a member of the Hasty Pudding Club. Upon hearing of his decision to enter the ministry of the Church his brother Phillips wrote:

"I am sure that you are right and that all the good preparation you have made will find its true use in the Church. We need you and I thank God that you are coming."

After graduation Mr. Brooks spent one year in Andover Theological Seminary and from there entered the Divinity School at Philadelphia to finish his preparation for Holy Orders. As he was a candidate of the diocese of Massachusetts he was admitted to the diaconate by Bishop Eastburn in Trinity Church, Boston, June 25th, 1870, and immediately was transferred to the diocese of Pennsylvania; he having accepted a call to the rectorship of Christ Church, Williamsport. On October 12th, 1870, Bishop Stevens advanced Arthur Brooks to the priesthood; this ceremony taking place in the church of which he was rector. He was presented by his brother Frederick, and upon this, as on the occasion of his ordination as deacon the sermon was preached by his elder brother, the Rev. Phillips Brooks, rector of Holy Trinity Church, Philadelphia. In 1872 Mr. Brooks accepted a call to become rector of St. James' Church, Chicago. This was shortly after the great fire which had destroyed St. James' Church with hundreds of other buildings, public and private, in the city of Chicago. Major Good-

win thus describes the beginning of Arthur Brooks' rectorate of St. James':

In the month of April, 1872, Arthur Brooks began in the dust and ashes, the widespread ruin and utter desolation of a burned-up city, to rebuild what had been the foremost church of the northwest and to gather together its widely scattered congregation. His first sermon was preached April 28th, in the vestibule of the old church which had been roofed over and made into a temporary chapel. His words had the same ring in them that men had been accustomed to hear from his distinguished brother Phillips.

Mr. Brooks married Elizabeth Mather, daughter of William Waldo Willard of Williamsport, and granddaughter of Judge Maynard.

After a residence in Chicago of more than two years he received calls almost simultaneously to the rectorship of St. Luke's Church, Philadelphia, and to the Church of the Incarnation, New York.

On Easter morning, April, 1875, Mr. Brooks preached for the first time in the Church of the Incarnation; in the afternoon he paid a visit to the mission chapel in East Thirty-first Street.

In April, 1881, he made the prayer at the unveiling of the statue of Admiral Farragut in Washington, being the guest of President Garfield.

In June of the same year he preached the baccalaureate sermon at Union College, and was unexpectedly called on to make the address at the laying of the corner-stone of Washburn Memorial Hall. Of this he wrote to a member of his family:—

"I have se'dom enjoyed preaching as I did last night. The house was packed and people stood through it all. The body of faculty and students in the front made it a most inspiring sight and I got intensely interested in the occasion. So I am satisfied. Dr. Potter wants me to make the address on laying the corner-stone on Tuesday, if General Grant who is invited, does not come."

In January, 1882, Mr. Brooks was asked to receive contributions for a window to be placed in Westminster Abbey in memory of Dean Stanley. The New York Committee, which met at the house of Mr. Cyrus W. Field, issued a circular re-

questing subscriptions for this object, and as a result received and transmitted five thousand dollars.

Mr. Brooks offered the prayer at the unveiling of the Actors' Monument to Edgar Allan Poe at the Metropolitan Museum, New York. Of this he wrote: "Yesterday I was at the unveiling of the Actors' Monument to Edgar Poe. I was to make the prayer, and walked in, arm in arm, with John Gilbert and sat with him in the front row, with solemn Edwin Booth behind me. My chum was agreeable and we had a good time together, probably never to meet again."

The University of New York and Princeton University each conferred upon Arthur Brooks the degree of Doctor of Divinity, and the Victoria Institute of Great Britain elected him to membership.

Dr. Brooks was not only active in his parish work, but he was also deeply interested in many of the charitable institutions in the city and especially those connected with the Church. He was soon elected to fill the vacancies occasioned by the death of his predecessor, on the board of directors of the Sheltering Arms, the House of Rest, and the Home for Incurables. Dr. Brooks also was a trustee of St. Johnland and of the Divinity School of Philadelphia.

"The great sorrow of Arthur Brooks' life came to him in January, 1893, when his brother Phillips died. Immediately he supplemented his already too heavily loaded life, for his church, his charities and missions and colleges, by the sad task of placing that brother vividly and faithfully before the world in a biography."

"Appleton's Annual Cyclopedia for 1893 contains a noble sketch of Bishop Brooks six columns in length written by Arthur, and much of what he said may well be applied to Arthur himself."

Arthur Brooks was a very busy man; overburdened with a large correspondence, and demands of various kinds upon his thoughts and time.

"He found time however to attend the Philharmonic Society concerts regularly, the Mendelssohn Glee Club concerts

fairly often, to visit all the large art exhibitions, as well as to attend many dinners and other social functions."

"The Life of Christ in the World" is the title of a volume containing twenty-five of Dr. Brooks' sermons, published in 1887.

The Brooks family consisted of six boys, four of whom entered the ministry of the Episcopal Church;—Phillips, who in 1891 became Bishop of Massachusetts, died in 1893; Frederick, rector in Cleveland, Ohio, died in 1874; John Cotton of Springfield, Mass., rector and Archdeacon, whose death occurred in Paris, France, 1907; and Arthur, who died at sea July 10th, 1895. George died during the war in 1862; and William Gray died in Boston in May, 1912.

WILLIAM MERCER GROSVENOR

THE FOURTH RECTOR

WILLIAM MERCER GROSVENOR, the fourth rector of the parish of the Incarnation was born in New London, Connecticut, June 22d, 1863. He was the son of Samuel Howe Grosvenor of Pomfret and Norwich, Connecticut, and of Maria S. Mercer, daughter of Dr. Archibald Mercer of Millstone, and Newark, New Jersey, and of New London, Connecticut. The ancestors of Mr. Grosvenor were among the early settlers of Eastern Connecticut, Pomfret being founded by John Grosvenor who later returned to Boston and was buried in the old graveyard at Roxbury in 1690. Many of his ancestors were graduates of Yale and Princeton Colleges.

Having graduated from Williams College in the class of 1885, William M. Grosvenor entered Berkeley Divinity School, Middletown, and upon completion of his course, was ordained deacon May 30th, 1888, by Bishop Williams, and priest by Bishop Littlejohn, June 16th, 1889.

The Rev. Mr. Grosvenor became assistant minister at Grace Church, Brooklyn, then under the rectorship of the Rev. Dr. Chauncey B. Brewster, the present bishop of Connecticut; leaving there May 1st, 1890, to assume the rectorship of Trinity Church, Lenox, Mass. In October, 1895, the vestry

of the parish of the Incarnation extended to Mr. Grosvenor a call to become its rector; which invitation he accepted. After sixteen years of service in the parish he was elected Dean of the Cathedral of St. John the Divine, New York, and entered upon the duties of that office in October, 1911.

Mr. Grosvenor received the honorary degree of Doctor of Divinity from the University of New York in 1897, and a similar degree from Williams College 1905.

In 1901 the diocese of New York honored Dr. Grosvenor by an election as deputy to the General Convention, to which body he has ever since been regularly returned. In 1908 he became president of the Standing Committee of the diocese; and has been chairman of the Standing Committee of the General Theological Seminary, and of several special committees of the diocese. He was a trustee of the Cathedral of St. John the Divine, and after Dr. Huntington's death became chairman of the Committee on the Fabric.

The several institutions in the city with which Dr. Brooks had been intimately associated, elected Dr. Grosvenor to fill the vacancies occasioned by the death of his predecessor. Dr. Grosvenor was elected a trustee of Barnard College, of the Sheltering Arms, and a member of the City Mission Society.

HOWARD CHANDLER ROBBINS

THE FIFTH RECTOR

HOWARD CHANDLER ROBBINS was born in Philadelphia, Pa., December 11th, 1876: graduated from Yale University 1899, and Episcopal Theological School, Cambridge. In 1903 he was ordained deacon by Bishop Lawrence, and priest in 1904, by Bishop Lines. Assistant at St. Peter's, Morristown, N. J., 1903-5; then rector of St. Paul's, Englewood, N. J., where he remained until 1911, when he became rector of the Church of the Incarnation. He was member of the Board of Missions, Diocese of Newark, and alternate deputy to General Convention: is a member of the Board of Directors of the Church Mission of Help, of The Sheltering Arms, of St. Johnland, of the Training School for Deaconesses, of the Home for Incur-

ables, and of the Churchman. Mr. Robbins is the fifth clergyman of his family in direct descent. His predecessors in the ministry were the Rev. Nathaniel Robbins of Cambridge, Mass., the Rev. Philemon Robbins, pastor for half a century of the Congregational Church in Branford, Conn., the Rev. Ammi Ruhamah Robbins, pastor for another half century of the Congregational Church in Norfolk, Conn., and the Rev. Francis LeBaron Robbins, pastor of the Oxford Presbyterian Church in Philadelphia. Mr. Robbins married in 1907 Miss Mary Louise Bayles, the daughter of Robert Bayles of New York City.

WARDENS OF THE PARISH

WITH DATE OF ELECTION

Murray Hoffman	1852-'59	Henry Eyre	1870-'73
Christopher S. Bourne	1852-'55	William B. Clerke	1873-'83
John Davenport	1855-'63	Edgar M. Crawford	1883-'98
J. B. Vandervoort	1860-'65	George W. Smith	1884-'01
Samuel M. Valentine	1863-'84	John L. Riker	1899-'09
George F. Nesbitt	1865-'69	Francis L. Stetson	1901-

Montgomery H. Clarkson 1909-

VESTRYMEN OF THE PARISH

WITH DATE OF ELECTION

John Davenport*	1852-'55	H. C. Fahnstock	1868-'73
William C. Dayton	1852-'53	George W. Smith*	1870-'84
A. G. Thorp	1852-'53	John Davenport	1870-'74
H. B. Cook	1852-'53	Charles B. Fosdick	1873-'82
C. H. Smith	1852-'56	John L. Riker*	1873-'99
Samuel Sparks	1852-'54	Carlisle Norwood	1876-'91
F. W. Tomkins	1852-'58	Woodbury G. Langdon	1876-'83
Joseph Tucker	1852-'54	A. C. Pulling	1878-'84
Joseph B. Vandervoort	1853-'60	Francis L. Stetson*	1883-'01
John Jay	1853-'58	John Byers	1883-'87
George F. Nesbitt*	1853-'65	William L. Strong	1884-'89
Samuel M. Valentine*	1854-'63	Montgomery H. Clark-	
Edward Gardiner	1854-'55	son*	1884-'09
George R. Hendrickson	1855-'56	John H. Hall	1884-'90
D. Clarkson, Jr.	1855-'58	Waldron P. Brown	1888-
William Hegeman	1856-'57	Frederick E. Hyde	1890-'11
Charles E. Milnor	1856-'63	James McLean	1891-
Henry Eyre*	1856-'70	Herbert Valentine	1892-'05
William Tracy	1857-'63	Charles Lanier	1896-
William B. Clerke*	1859-'73	Woodbury G. Langdon	1897-'04
Philip Pritchard	1860-'64	John A. McKim	1899-
Edgar M. Crawford*	1860-'83	George F. Butterworth	1901-
Louis F. Therasson	1863-'77	Edwin H. Weatherbee	1904-'12
Henry A. Oakley	1863-'82	John I. Kane	1905-
J. Hobart Herrick	1864-'76	Samuel Riker, Jr.	1909-
A. F. Higgins	1864-'68	E. Severin Clark	1911-
William G. Ward	1865-'70	Gherardi Davis	1912-

*Elected warden

BIOGRAPHICAL NOTES

WARDENS AND VESTRYMEN

MURRAY HOFFMAN was born in New York City September 29th, 1791. He was a graduate of Columbia College in 1809. Received the degree of LL.D. Union College 1840 and Columbia 1860. Judge Hoffman was the first elected warden of the parish, and also for six years represented the parish in diocesan convention. His death occurred in 1878 at his home in Flushing, where he had resided after leaving New York.

CHRISTOPHER STIBB BOURNE, junior warden 1852-55, was a son of Rev. George Bourne of Newbury, England, the pastor of the Collegiate Dutch Church, Liberty and Pine Streets, New York City, and editor of the *Christian Intelligencer*. He was born at Fort Richmond, Va., 1812. In 1830 he settled in Quebec, Canada, and married Mary J. Cowan. In 1840 he became a resident of N. Y. engaged in various mercantile pursuits, and in 1850 was cashier for the firm of George S. Robbins & Son. Mr. Bourne was a strong churchman and identified with the parishes of the Incarnation and the Holy Communion; and after leaving New York was a communicant of St. Paul's Church, Morrisania, until his death, which occurred in 1859.

JOHN DAVENPORT (vestryman 1852, warden 1855-63. Re-elected vestryman 1870-74), was born in Boston December 8th, 1804. He entered the shipping house of Spofford, Tileston & Co., New York, and was sent to Charleston to their branch house; also went as supercargo in one of their vessels to Brazil and Buenos Ayres: was deputy naval officer under collector Lord, during Presidents Harrison's and Tyler's administrations, and perfected a plan of keeping the books of the department: was in the wholesale hardware business for

eleven years, and one of the organizers of the Hardware Dealers' Board of Trade, and its first secretary. At that time it was a bye-word in the trade in speaking of a man's honesty, to say as "honest as John Davenport." He was one of the organizers of the Protestant Episcopal Seaman's Society, and for many years its treasurer, and to the time of his death its first lay vice-president,—the bishop of the diocese being the president. Being a receiver of a large estate, he discovered a fraud by the late Judge McCunn of the Superior Court, which was the forerunner of the Judge's impeachment. Deserted by his counsel and threatened, Mr. Davenport stood firm and would not sanction the claim. Was first elected member of the Public School Society in 1848, and of the Board of Education in 1855. Was elected once by the Public School Society, and four times by the people. Elected auditor of the Board of Education in 1862. He was a member of the Seaman's Mission:—was first lay vice-president of City Mission Society; chairman of prison committee, and the first president of the Midnight Mission. Mr. Davenport married the daughter of Capt. Nathaniel Davis, cousin to the late Rear Admiral Davis, descendant of one of the earliest settlers of Massachusetts and of patriotic and revolutionary memories. He died in his 91st year, on April 28th, 1895.

WILLIAM CHANDLER DAYTON, vestryman 1852: born Elizabethtown, N. J., March 3d, 1805; educated at Dr. Rudd's Classical School, N. Y.; resided with his uncle, Bishop Hobart; clerk in the book-store of Stanford & Swords, Church Publishers, N. Y. In 1829 appointed post of entry clerk in the U. S. Custom House, and first registrar of warehouse department. In 1837 he married Sophia Anne Gardner. Was vestryman of St. Paul's Chapel, of Calvary Church and of the Church of the Incarnation. In 1853 he moved to Elizabethtown, N. J., and there became vestryman of Christ Church, and was senior warden at the time of his death April 19th, 1877.

FLOYD W. TOMKINS, vestryman 1852-58, clerk of the parish and deputy to diocesan convention. He married Miss Eliza Dunham in 1838. His family consisted of two boys and



MURRAY HOFFMAN



CHRISTOPHER S. BOURNE



JOHN DAVENPORT



WILLIAM C. DAYTON

WARDENS AND VESTRYMEN

three daughters. Both boys entered the ministry:—The Rev. Floyd W. Tomkins, D.D., present rector of the Church of the Holy Trinity, Philadelphia; and the Rev. Elliott Dunham Tomkins, rector of St. James' Church, Long Branch. During his residence in New York he was actively engaged in church work especially in connection with the Seamen's Chapel. He was one of the proprietors of the New York Observer. After he had removed to the suburbs he continued his interest in church work and for many years carried on a Sunday-school and founded two or three churches. Mr. Tomkins died in 1900.

SAMUEL SPARKS, was born January 20th, 1787, on a farm in Chambers Street, New York City. He was the son of John and Sarah Cure Sparks of New Windsor on the Hudson and married Katherine Fink of old Dutch New York family in 1809. He was a man of leisure when connected with the parish. Previously he had been in the grocery business at Duane and William Streets. He was one of the "city fathers" having been an alderman when a young man. His family consisted of thirteen children. Mr. Sparks died October 26th, 1865.

J. B. VANDERVOORT was born July 6th, 1810, in the village of Newtown, L. I. He was educated privately by the Rev. Dr. William Eigenbrodt. Later he entered the employ of Storm, DuBois & Co., wholesale tobacco house in New York, and became partner in the firm in 1837, under the name of DuBois & Vandervoort. In 1836 he married Laetitia Van Wyck, daughter of John C. and Delia G. Van Wyck of Fishkill, N. Y. Mr. Vandervoort was elected vestryman of the Incarnation in 1853 and became warden in 1860. His death occurred March 4th, 1888, at his home in Astoria, L. I.

GEORGE FASH NESBITT was born January 13th, 1809. He was head of the printing house of George F. Nesbitt & Co. On April 29th, 1821, he married Adeline, daughter of Daniel and Rachel Allen. Mr. Nesbitt was adjutant of the Sixth Regiment National Guard under Colonel Peers, and later was brigadier-general on the staff of Governor Morgan. He was an

organizer of the Ellsworth Zouaves, and treasurer of the Board of Trustees of the Volunteer Fire Department. He was elected vestryman of the parish in 1853, warden in 1865, and treasurer in 1856. He was also for several years delegate to the diocesan convention. His death occurred April 7th, 1869.

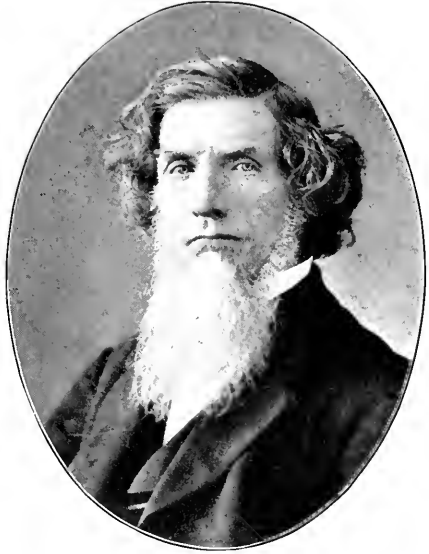
JOHN JAY was born in New York, June 23d, 1817. He was educated at Dr. Muhlenberg's Institute, and a graduate from Columbia College in 1836. He was prominent in church work and in conventions, and was United States Minister to Austria 1869-75. He was president of the Civil Service Commission and the first president of the Huguenot Society. Mr. Jay was the author of numerous essays and addresses. In 1837 he married Eleanor Field of New York, and in 1858 removed to Bedford, Westchester County. He was vestryman of this church from 1853-58, and represented the parish in diocesan convention from 1853-59. His death occurred in New York May 4th, 1894.

SAMUEL M. VALENTINE was born in the city of New York, November 18th, 1814, and died in Lucerne, Switzerland, August 7th, 1884. After his graduation from the Wesleyan University, Middletown, Conn., entered the College of Physicians and Surgeons, New York, from which institution he received the degree of Doctor of Medicine. Dr. Valentine continued his studies in Paris for some two years after his graduation. In 1843 he married Elizabeth Hempstead, of New London, Conn. Dr. Valentine did not practice his profession but devoted himself to the care of his estate and to religious and charitable work. He was elected vestryman of the Incarnation in 1854, and was senior warden from 1865 to the time of his death. He was one of the organizers of the Home Mission and a delegate to diocesan convention nine years.

HENRY EYRE, son of the Rev. James Eyre, rector of Beverley Minister, was born in Beverley, Yorkshire, England, in November, 1814. He was a merchant in New York City and as a Churchman was greatly interested in the mission of the Incarnation. He became vestryman in 1856 and warden



SAMUEL SPARKS



FLOYD W. TOMKINS



J. B. VANDERVOORT



GEORGE F. NESBITT

WARDENS AND VESTRYMEN

1870 to 1873. Mr. Eyre represented the parish in the diocesan convention in 1865-6, and from 1869-72. He was on the Board for the Home Mission from 1860. His death occurred on Staten Island, May 4th, 1882.

WILLIAM B. CLERKE, was born in New York City on February 19th, 1827, and died at Cooperstown, N. Y., on July 18th, 1883. In 1853 he married Miss Jane Edgar Fonda, daughter of Dr. Alexander Glen Fonda, of Schenectady, N. Y. He was the son of the Hon. Thomas W. Clerke, Judge of the Supreme Court and of the Court of Appeals, New York State. He joined the Church of the Incarnation in 1854, two years after its organization and was a member of its vestry from 1859 to 1883, and its junior warden from 1879 to the time of his death. For many years he was a banker and broker and at one time President of the Stock Exchange. Mr. Clerke was a delegate to diocesan convention for eight years and was clerk of the parish for seventeen years.

EDGAR M. CRAWFORD, residing in New York: was Lieutenant Colonel of the Seventh regiment at the close of the civil war. He was for many years engaged in business in this city; was president of the Board of Trade and a director of the Rutgers Fire Insurance Company. He was greatly interested in the work of the mission chapel in Thirty-first street, and for many years conducted a large Bible-class of young men. He was a member of the Home Mission Board from 1862; elected vestryman 1860, became warden in 1883 and senior warden upon the death of Dr. Valentine in 1884. He was elected delegate to diocesan convention 1863, and many times re-elected. Treasurer of the parish 1878-1891. His death occurred December 14th, 1898.

GEORGE WASHINGTON SMITH born February 22d, 1832; was for fifty years a merchant in this city, and for nearly forty years was identified with this parish, as Sunday-school teacher at the mission, and member of Home Mission Board. He was elected to the vestry in 1870, became warden in 1884 and senior warden 1899. He was elected delegate to the diocesan convention 1878. For many years he was chairman of the

music committee of the parish. His death occurred at his summer residence in Bar Harbor, Maine, August 13th, 1901.

JOHN LAWRENCE RIKER, son of John Lawrence Riker was born in Bowery Bay, Long Island, November 23d, 1830. When a lad he was educated at the Astoria Academy. At the age of nineteen entered the employ of Benjamin H. Field, dealer in drugs and chemicals, New York, and in 1854 was admitted into partnership. In 1857 he married Anna Mary Johnson. Mr. Riker formed a co-partnership with his brother Samuel in 1861 in the same line of business, under the firm name of J. L. and D. S. Riker. He became prominent in many financial institutions, was vice-president of the Bank of New York, of the Second National Bank and of the Fifth Avenue Safe Deposit Company, and a director in many Insurance and Trust Companies. Mr. Riker was a member for thirty years of the Chamber of Commerce, and its vice-president from 1896 to 1900. The Riker family came from Amsterdam to America in 1630 and settled in Nieuw Amsterdam, receiving several grants of land among them a patent for Hewlett's Island, in the East River now known as Riker's Island. Mr. Riker became a vestryman of the Incarnation in 1873, and was its senior warden from 1902 to the time of his death, which occurred at his summer home, Seabright, N. J., in July, 1909.

WOODBURY G. LANGDON was born in New York, April 9th, 1849, and educated in Paris, France. After his return to the United States in July, 1868, he affiliated himself with the Church of the Incarnation. On January 18th, 1882, Mr. Langdon married Sophia Elizabeth, second daughter of the Rev. Dr. Montgomery. During his residence in New York he served as vestryman of the church from 1876 to 1883; and was its clerk for seven years. Upon re-election to the vestry in 1897 he served until 1904. In 1911 Mr. Langdon moved to Morristown, N. J. Since 1897 he has been president of the Hospital and House of Rest for Consumptives, New York.

CARLISLE NORWOOD was born in New York City, February 12th, 1812, and was a son of Andrew Sickles Norwood. At



JOHN JAY



SAMUEL M. VALENTINE



HENRY EYRE



WILLIAM B. CLERKE

WARDENS AND VESTRYMEN

the age of fourteen he was sent to school in Paris and while there, General Lafayette, who was a friend of his father invited him to visit him at his home, La Grange, where he became an intimate friend. In 1842, he married Louisa J. Willcocks, daughter of Lewis Willcocks, of New York City. For many years he was president of the Lorillard Fire Insurance Company. From 1876 to 1891 Mr. Norwood was a vestryman of the Church, and a delegate to diocesan convention eleven years.

ABRAHAM C. PULLING was born in Amsterdam, N. Y. March 6th, 1825. His education was received in the schools of his native town. He took a course at the Medical School of Albany intending to enter upon the same profession as his father, but changed his mind and associated himself with his brother in the drug business in Albany, afterwards opening a store of his own. In 1854 he married Elizabeth M. Tweddle, daughter of Mr. John Tweddle of Albany. Later Mr. Pulling was associated with his father-in-law in the malt business. Having removed from Albany in 1869, he was associated in the same business with his brothers-in-law Thomas B. and John Tweddle, Jr. From 1873 Mr. Pulling was in business for himself until the time of his death, which occurred June 17th, 1884. He was a member of the vestry from 1878, a delegate to diocesan convention 1879, and on the Board for the Home Mission.

HERBERT VALENTINE was born in New York, April 8th, 1851, and died September 29th, 1905. He took a classical course at Williams College and went into business in the financial district, being connected with Jay Cooke & Co., until the failure of that firm. He graduated from Columbia Law School in 1876, with the degree of LL.B. He practised his profession in this city until his death. Mr. Valentine was vestryman from 1892 to 1905: clerk of the vestry for nine years, and a member of its Finance Committee; and was secretary of the Board of Managers for the Home Mission.

JAMES MANSELL CONSTABLE was born in Storrington, Sussex, England, August 19th, 1812, and died in New York City

May 12th, 1900. On April 17th, 1844, he married Henrietta Arnold, only daughter of Aaron Arnold. Mr. Constable entered the firm of Arnold, Constable & Co. as a young man and was in business at the time of his death. He came to this country while quite a young man and made this his permanent home.

FRANCIS LYNDE STETSON, member of the New York Bar Association. Elected vestryman in 1883, warden 1901, senior warden 1909. Delegate to diocesan convention 1881-83, and from 1888 to 1912; alternate deputy to General Convention 1888, deputy to General Convention 1891-1912. Superintendent of parish Sunday-school, member of the Home Mission Board, and of the St. Luke's Association. Clerk of the vestry, 1883-1890.

MONTGOMERY H. CLARKSON, member of the New York Stock Exchange. Elected vestryman 1884, warden 1909. Member of the Home Mission Board and the St. Luke's Association.

WALDRON P. BROWN, senior member of the banking house of Brown Brothers & Company; member of the New York Stock Exchange and of the Chamber of Commerce. Elected vestryman 1888. Treasurer of the parish 1891 to date.

JAMES McLEAN, merchant, senior member of the firm of Phelps, Dodge & Co., elected vestryman in 1891, a member of the Music Committee. Mr. McLean has been a liberal donor to the church.

CHARLES LANIER, senior member of the banking house of Winslow, Lanier & Co., member of the New York Stock Exchange; elected vestryman in 1896; member of the Finance and Music Committees of the vestry.

JOHN A. McKIM, member of the New York Bar Association, a brother of the late Rev. Haslett McKim, a former assistant in the parish, elected a vestryman in 1899, member of the Music Committee, and Treasurer of the Home Mission Board.

GEORGE F. BUTTERWORTH, member of the New York Bar Association. Elected vestryman 1901, clerk of the vestry 1906 to date. Member of the Home Mission Board.



EDGAR M. CRAWFORD



GEORGE W. SMITH



JOHN L. RIKER



WOODBURY G. LANGDON

WARDENS AND VESTRYMEN

JOHN INNES KANE, elected member of the vestry 1905, member of the Finance Committee of the vestry.

SAMUEL RIKER, JR., son of the late John L. Riker. Member of the New York Bar Association. Elected vestryman in 1909, member of the Finance Committee of the vestry.

E. SEVERIN CLARK, son of the late Alfred Corning Clark, and founder of the Memorial Chapel in East Thirty-first Street. Elected vestryman in 1911.

GHERARDI DAVIS, member of the New York Bar Association, elected vestryman in 1912.

FREDERICK E. HYDE, M. D., vestryman 1890-1911. Member of the Finance Committee, treasurer of the Summer Home, member of the Home Mission Board, a generous contributor to the fresh-air work and to the parish church. Removed to Lawrence, L. I., in 1911.

EDWIN HENRY WEATHERBEE—Vestryman 1904-12. He was the son of Henry M. and Mary Angell Weatherbee; born at Chatham, Columbia Co., N. Y., September 23d, 1852, and died in New York February 11th, 1912. He married Amy H. Constable, daughter of James M. Constable, November 15th, 1881. After his graduation at Yale College in the Class of 1875, he began to study law in the office of the Honorable Stewart L. Woodford. At the time of his marriage he entered the firm of Arnold, Constable & Co.

ASSISTANT MINISTERS IN THE PARISH.

MATTHIAS EVANS WILLING, first missionary in charge of the chapel 1858-60. Rector of the Church of the Atonement 1863. Sometime connected with the New York City Mission Society. Chaplain of U. S. Volunteers 1863. Died March 2d, 1891, aged 77 years.

TAPPING REEVE CHIPMAN, in charge of the chapel 1860-63. Ordained deacon July 1st, 1838 by Bishop B. U. Onderdonk; ordained priest October 6th, 1839, by Bishop De Lancey. In charge of churches at Richmond, N. Y., Brockport, LeRoy

and East Bloomfield, W. New York; St. George's, Astoria, N. Y.; Christ Church, Detroit, Mich.; Assistant St. George's New York. Died January 1st, 1865.

ELLIOTT DUNHAM TOMKINS. A member of the Sunday-school and a lay-reader in the Church of the Incarnation. Graduated in 1858 by the College of the City of New York. Studied at the Theological Seminary, Alexandria; ordained deacon in the Church of the Incarnation, November 21st, 1862, and after ordination assistant at the Church; ordained priest in Christ Church, Bay Ridge, N. Y., in 1864, by Bishop Horatio Potter. Rector of St. John's, Northampton, Mass., 1865; Church of Our Saviour, Longwood, Mass. 1868; and of St. James' Church, Long Branch, N. J., 1873 to 1896. His father was a member of the first vestry, and his only brother is the Rev. Floyd W. Tomkins, D.D., of Philadelphia.

WILLIAM BRYCE MORROW, in charge of the chapel 1863. Graduated General Theological Seminary 1863; ordained deacon January 28th, 1863, by Bishop Horatio Potter; curate at Calvary, New York; rector, Greenbush, N. Y., Peoria, Ill., Easton, Pa., Reading, Pa., Sayre, Pa., Carlisle, Pa., Frankfort, Pa. Died May, 1908.

BENJAMIN S. HUNTINGTON, in charge of the chapel 1865-66. Ordained April 26th, 1840, by Bishop B. T. Onderdonk. Rector of St. John's Church, Cornwall, N. Y. Died April 1st, 1880, aged 66 years.

WILLIAM PERCY BROWNE, in charge of the chapel 1866-7. Born in Dublin. Educated Philadelphia Divinity School 1864; ordained deacon 1866 by Bishop Horatio Potter. Curate Ascension Church, New York; rector St. Philip's, Philadelphia, St. James' Roxbury, Mass. 1871-1901. Died October 1st, 1901.

NATHANIEL L. BRIGGS, in charge of the chapel 1867-71. Ordained deacon July 12th, 1865, by Bishop Burgess; rector of Christ Church, Bridgeport, Conn.; Emmanuel Church, Philadelphia; St. Mark's Mission, New York City. Died in Brooklyn, March 25th, 1893.



CARLISLE NORWOOD



ABRAHAM C. PULLING



HERBERT VALENTINE



JAMES M. CONSTABLE

WARDENS AND VESTRYMEN

RUFUS WHEELWRIGHT CLARK, assistant at the church 1867. Born May 29th, 1844. Graduated Williams College 1865 and General Theological Seminary 1868. Ordained deacon by Bishop Clark, June 23d, 1867; and priest June 30th, 1868. assistant at Calvary Church, New York 1868; rector St. John's, Portsmouth, N. H., 1868-71; Trinity Church, Columbus, O., 1871-7; St. Paul's, Detroit, Mich. 1877-1906. Secretary of Fifth Department Board of Missions. Died January 10th, 1909.

HASLETT MCKIM, JR., assistant at the church 1869-71. Educated at University of Virginia, Harvard University and Theological Seminary, Alexandria. Ordained deacon June 25th, 1869, by Bishop Johns, and priest in 1870. Subsequently rector at New Windsor, N. Y., 1872-83; Navesink, N. J., 1883-94; and rector *emeritus* till his death. Dean of New York Training School for Deaconesses 1890-1899, Hobart College honored him with the degree of Doctor of Divinity. Died June 4th, 1908, aged sixty-five years.

WILLIAM T. EGBERT, in charge of the chapel 1871-2. General Theological Seminary class 1855. Ordained deacon May 13th, 1868, by Bishop Smith; priest by Bishop Horatio Potter, 1871; assistant Grace Parish, New York; rector of St. John the Evangelist, N. Y.; rector of Grace Church, Madison, N. J. Died September 23d, 1886.

ROBERT WOODWARD BARNWELL ELLIOTT, in charge of the chapel in 1871. Born Beaufort, S. C., 1840; educated General Theological Seminary. Ordained deacon by Bishop Quintard 1868, and priest by Bishop Beckwith 1871; consecrated Bishop of Western Texas 1874. Died August 26th, 1887.

EPHRAIM SOLIDAY WIDDEMER, in charge of the chapel 1872-82. Ordained deacon October 3d, 1858, by Bishop Horatio Potter. Rector at Stillwater, N. Y., Troy, N. Y., Philadelphia, Pa., Christ Church, Yonkers. Died June 10th, 1901, aged 77 years.

J. NEWTON PERKINS, in charge of the chapel 1882-1895. Ordained deacon 1877 and priest 1879 by Bishop Horatio

Potter; formerly rector of Emmanuel Church, Islip, L. I.; assistant St. Ann's, Brooklyn; in charge of St. George's, New York; rector of Christ Church, Bellport, L. I.; Corresponding Secretary of the American Church Building Fund Commission.

ARTHUR W. HESS, assistant at the chapel 1886-7. Educated University of Pennsylvania, Rugby Academy and General Theological Seminary class of 1886. Ordained deacon 1886, priest 1887 by Bishop Potter; rector of All Saints' Church, Worcester, Mass.; St. John's, Framingham, Mass.; Trinity Church, Collingdale, Pa.; Church of the Advent, Cape May, N. J.

ELIOT WHITE was an attendant at the parish Sunday-school from 1882 for several years. Mr. White's canonical papers for ordination were signed by the rector and vestry of the Incarnation in 1892 and he was ordained deacon in 1895 and priest in 1897, by Bishop H. C. Potter. The Rev. Dr. Brooks had engaged Mr. White to be the assistant minister of the parish beginning in the fall of 1895; the death of the rector, however, cancelled this arrangement. The Rev. Mr. White preached his first sermon in this church on the afternoon of his ordination, Trinity Sunday, June 9th, 1895.

WILLIAM HYDE, assistant at the church 1887. Born in Ireland, graduated from Kenyon College and from Bexley Hall, 1867. Ordained deacon 1867 and priest 1868. Rector of the Church of the Atonement, and the Incarnation, Brooklyn. Died December 1st, 1908, aged 85 years.

SAMUEL H. BISHOP, assistant at the church 1891-2. Educated at the University of Vermont in the class of 1886, graduated from the Union Theological Seminary in 1891, Columbia 1892, studied in the University of Berlin 1897-8, and at Oxford 1898-9. Ordained deacon 1891, and priest 1891 by Bishop Potter. Rector of St. Andrew's, South Orange, N. J.; St. Stephen's, Colorado Springs; in charge of All Souls' Church, New York. General Agent of the American Church Institute for Negroes.



FRANCIS L. STETSON



MONTGOMERY H. CLARKSON



WALDRON P. BROWN



JAMES MCLEAN

WARDENS AND VESTRYMEN

JAMES G. LEWIS, D.D., in charge of the chapel 1895-98. Ordained deacon 1886, priest 1887, in Toronto; assistant St. Alban's Cathedral, Toronto; rector of Trinity, Fostoria, and Findlay, Ohio; curate at Calvary Church and the Transfiguration, New York.

CHARLES KNOWLES PENNEY, assistant at the church 1892. Born in Suffolk County, N. Y. Educated at Knox College, Galesburg, Ill. Tutor Seabury Divinity School, Faribault General Theological Seminary, 1882. Ordained deacon 1882 by Bishop Alexander Burgess, priest 1884. Assistant St. James', Philadelphia, and Grace Church, Philadelphia; Church of the Ascension, West Brighton, S. I.; rector of St. Paul's, Glen Loch, Pa.

FRANCIS EDWARD McMANUS was a Sunday-school teacher at the chapel from 1880 to 1886 and was also a lay-reader. He entered the Virginia Theological Seminary as a candidate from the Church of the Incarnation. Upon his graduation he was ordained by Bishop Tuttle deacon in 1889 and priest in 1890. His parishes have been St. Paul's, St. Louis, Mo.; Tuscon, Arizona; Salem, Lisbon and Medina, Ohio; and since 1904 he has been rector of Trinity Church, Upper Marlboro, Md.

JOHN CAMPBELL, PH.D., assistant at the church 1896-97. Educated at City College of New York, Columbia University, General Theological Seminary 1894, Ph.D.; University of the City of New York. Ordained deacon in 1894, priest in 1895 by Bishop H. C. Potter; assistant at St. Paul's, New Haven, Conn.; present rector Church of the Mediator, New York City.

THOMAS FREDERICK DAVIES, JR., curate 1897-1900. Graduated, Yale University 1894; General Theological Seminary 1897; ordained deacon in 1897, priest 1898 by Bishop Davies, (his father). Rector of Christ Church, Norwich, Conn.; of All Saints' Church, Worcester, Mass.; secretary Council of First Missionary Department and member of the Board of Missions. Degree of Doctor of Divinity, General Theological Seminary 1911; member of the Standing Committee of the

diocese of Western Massachusetts and Diocesan Board of Missions, deputy to General Convention, examining chaplain and Chairman of Social Service Committee. Consecrated Bishop of Western Massachusetts, October 18th, 1911.

HENRY RAWLE WADLEIGH, vicar 1898-1903. Educated at Harvard University 1892; Theological School, Cambridge 1896. Ordained deacon 1896, by Bishop Lawrence, priest 1898 by Bishop Potter, Assistant at Grace Church, New York, rector St. James', Greenfield, Mass.; Church of the Ascension; Munich, Germany; present rector St. James' Church, Florence, Italy.

HORACE CLARKE HOOKER, assistant at chapel 1898-1900, curate 1900-1901. Born in Cooperstown, N. Y. Graduated from Hobart College 1893, and from General Theological Seminary 1898. Master of St. Mark's School, Southborough, Mass. Ordained deacon 1898; priest May 27th, 1899, by Bishop Potter. Died February 9th, 1901, aged thirty years. Buried "on the beautiful hillside on the shores of Lake Otsego, Cooperstown."

FRANK ERNEST AITKINS, curate 1901-5. Born in England, graduated Berkeley Divinity School 1898, ordained deacon in 1898, and priest in 1899, by Bishop Brewster. Curate of Trinity Church, Lenox, Mass.; rector of St. George's, Lee, Mass.; dean Trinity Cathedral, Michigan City, Ind.; Secretary of Standing Committee diocese of Michigan City; curate Church of the Advent, Boston, Mass.

GEORGE BILLER, JR., vicar 1903-8. Born in London, England, educated St. Austin's, Staten Island; Berkeley Divinity School 1898; ordained deacon 1898, by Bishop Starkey, priest in 1898 by Bishop Brooke. Missionary Lehigh, I. T., superintendent All Saints' Hospital, member Council of Advice, McAlester; dean of Calvary Cathedral, Sioux Falls, S. D.; registrar of South Dakota; examining Chaplain. Consecrated missionary Bishop of South Dakota, September 18th, 1912.

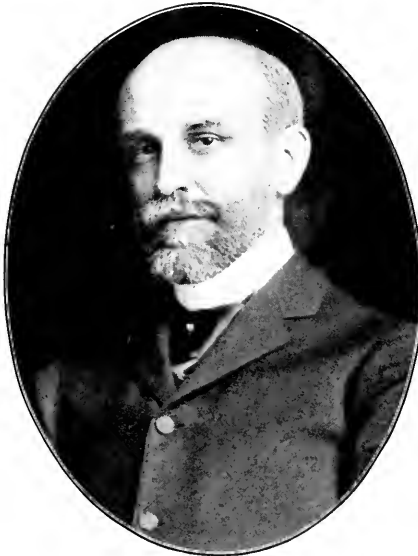
ROCKLAND TYNG HOMANS, curate 1904-1910. Educated Columbia University and at General Theological Seminary;



CHARLES LANIER



JOHN A. MCKIM



GEORGE F. BUTTERWORTH



JOHN INNES KANE

WARDENS AND VESTRYMEN

ordained deacon in 1896, priest in 1898 by Bishop H. C. Potter. Assistant St. Matthew's Church, New York; rector of Grace, Whitestone, L. I.; present rector of Grace, Jamaica, L. I. Degree B. D. Union Seminary 1907,

PHILIP COOK, curate 1904-8, vicar 1908-11. Educated public school, Kansas City, Mo.; Trinity College 1898, General Theological Seminary 1902, ordained deacon and priest by Bishop Mann, 1902. Missionary northwestern part of North Dakota, in charge of six missions. Rector of St. Mark's Church, San Antonio, Texas.

WILLIAM B. LUSK, assistant at the chapel 1908-9. Educated at the Royal University of Ireland, General Theological Seminary 1897, ordained deacon 1908 and priest 1909, by Bishop Greer. In charge St. Luke's Chapel, Sterlington, N. Y.; priest-in-charge, St. Eustace-by-the-Lakes and St. Hubert's Lake Placid, N. Y.; present rector of St. Luke's, Saranac Lake, N. Y.

JOSEPH PECK ROBINSON, assistant at the chapel 1909-11. Educated Columbia University, Princeton Theological Seminary and Oxford University. Ordained deacon 1909 and priest 1909 by Bishop Lines. In charge of St. George's Mission, Passaic, N. J.

EDWARD M. H. KNAPP, curate 1910; vicar 1911. Graduated Hobart College 1898, General Theological Seminary 1902. Ordained deacon 1902. and priest 1903 by Bishop Walker. Rector of St. Stephen's, Buffalo, N. Y.; vicar of San Salvatore, N. Y.; chaplain New York Fire Department. Present vicar at the chapel.

APPENDIX



SAMUEL RIKER, JR.



GHERARDI DAVIS



FREDERICK E. HYDE



EDWIN H. WEATHERBEE

WARDENS AND VESTRYMEN

PAROCHIAL ACTS

BAPTISMS DURING THE RECTORSHIP OF

REV. MR. HARWOOD	13
REV. DR. MONTGOMERY	716
REV. DR. BROOKS	367
REV. DR. GROSVENOR	259
REV. MR. ROBBINS	8
TOTAL,	1363

CONFIRMATIONS DURING THE RECTORSHIP OF

REV. MR. HARWOOD	27
REV. DR. MONTGOMERY	464
REV. DR. BROOKS	368
REV. DR. GROSVENOR	288
REV. MR. ROBBINS	6
TOTAL,	1153

MARRIAGES DURING THE RECTORSHIP OF

REV. DR. MONTGOMERY	291
REV. DR. BROOKS	238
REV. DR. GROSVENOR	285
REV. MR. ROBBINS	6
TOTAL,	820

BURIALS DURING THE RECTORSHIP OF

REV. DR. MONTGOMERY	402
REV. DR. BROOKS	316
REV. DR. GROSVENOR	325
REV. MR. ROBBINS	13
TOTAL,	1056

SUMMARY OF PASTORAL ACTS IN THE PARISH

	BAPTISMS	CONFIRMATIONS	MARRIAGES	BURIALS
CHURCH .	1363	1153	820	1056
MISSION CHAPEL	2590	1013	1146	1249
	3953	2166	1966	2305

ANNUAL RECEIPTS

The following statement, taken from the several annual reports to diocesan convention, shows the receipts from all sources, including church collections and contributions.

1855.....	\$1,125.64	1886.....	\$48,994.17
1856.....	3,222.73	1887.....	39,752.92
1857.....	5,647.97	1888.....	40,914.17
1858.....	12,600.58	1889.....	51,100.17
1859.....	27,025.30	1890.....	48,218.77
1860.....	20,886.54	1891.....	44,762.90
1861.....	18,963.10	1892.....	46,482.12
1862.....	15,679.97	1893.....	56,794.86
1863.....	42,959.85	1894.....	50,570.16
1864.....	44,750.03	1895.....	59,074.25
1865.....	79,805.16		
1866.....	32,477.09	(Dr. Brooks)	\$799,991.82
1867-8.....	42,000.00	1896.....	\$81,555.09
1869.....	29,451.21	1897.....	123,813.24
1870.....	36,485.00	1898.....	77,326.76
1871.....	40,000.00	1899.....	78,485.30
1872.....	35,000.00	1900.....	73,233.28
1873.....	37,700.00	1901.....	130,024.08
1874.....	28,000.00	1902.....	123,710.07
		1903*.....	236,205.37
(Dr. Montgomery)	\$553,780.17	1904.....	169,370.47
1875.....	\$9,009.00	1905.....	159,022.78
1876.....	22,206.53	1906.....	133,590.79
1877.....	25,372.92	1907.....	113,816.41
1878.....	37,070.93	1908.....	150,000.97
1879.....	26,281.66	1909.....	161,285.64
1880.....	23,004.96	1910.....	163,307.05
1881.....	26,426.51	1911.....	121,385.33
1882.....	24,885.36		
1883.....	29,854.83	(Dr. Grosvenor)	\$2,096,132.63
1884.....	43,033.54		
1885.....	46,181.09	Total in 60 years..	\$3,449,904.62

*This year the receipts of money from all sources reached high-water mark:—the largest amount ever raised in the parish. The figures given include the contributions for building the Constable Memorial Chapel, the Alfred Corning Clark Memorial Chapel, East Thirty-first Street, and the finishing of the parish house.



TAPPING R. CHIPMAN



ELLIOTT DUNHAM TOMKINS



WM. PERCY BROWNE



RUFUS W. CLARK

ASSISTANT MINISTERS

CLERKS OF THE VESTRY

1852 Charles H. Smith	1883 Francis Lynde Stetson
1855 Floyd W. Tomkins	1890 Frederick E. Hyde
1859 William B. Clerke	1896 Herbert Valentine
1876 Woodbury G. Langdon	1906 George F. Butterworth

TREASURERS OF THE PARISH

1852 Christopher S. Bourne	1870 Henry A. Oakley
1855 J. B. Vandervoort	1875 Edgar M. Crawford
1856 George F. Nesbitt	1891 Waldron P. Brown

SUPERINTENDENTS OF THE PARISH SUNDAY-SCHOOL

David Clarkson Jr.	F. West McDonald
John Davenport	Rev. J. G. Lewis
Philip Pritchard	Rev. William Hyde
Henry A. Oakley	Rev. John Campbell
Lewis F. Therasson	Rev. Thomas F. Davis Jr.
George N. Hale	Rev. Horace C. Hooker
Francis Lynde Stetson	Rev. F. E. Aitkins
Rev. S. H. Bishop	Rev. Rockland Tyng Homans
Rev. Charles K. Penney	Rev. E. M. H. Knapp

SUPERINTENDENTS OF CHAPEL SUNDAY SCHOOL

Riley A. Brick	Rev. Newton Perkins
Henry Taylor	John T. Ijams
H. W. Curtis	William R. Sheffield
J. Hobart Herrick	Rev. Henry R. Wadleigh
Henry H. Truman	Rev. George Biller, Jr.
John T. Ijams	Rev. Philip Cook
Frederick T. West	Rev. Edward M. H. Knapp

ORGANISTS AT THE CHURCH

1853—L. E. Seidell.	1870—Geo. F. Seargent.
1855—Dr. Waite.	1872—Col. Chas. C. Dodge
1860—Charles Jerome Hopkins.	1873—Mr. Babcock.
1861—W. E. Beames.	1875—W. G. Ward.

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1876—Carl Walters.	1884—Miss M. Augusta Lowell.
1882—Frederick A. Archer.	1890—Miss Charlotte Welles.
1896-12—Warren R. Hedden.	

ORGANISTS AT THE CHAPEL

1859—Dr. Whitehead.	1894—John Erickson.
1862—F. E. Dethridge.	1896—Charles H. Wright.
1867—Theodore Williams.	1897—Walter O. Wilkinson.
1872—S. A. Ward. .	1898—Otto Kinkeldey.
1874—Miss Irene Widdemer.	1902—Gottlieb Federlein.
1882—Scott Washington.	1903—J. Stanley Farrar.
1887—Miss H. B. Judd.	1904—Miss Haines.
1888—Miss Bertha Thomass.	1907—Henry Glaeser.
1892—E. Blount Greene.	1908—August A. Kimmel.

PARISH VISITORS

1878—Miss Hester Downing.	1883—Miss Ellen M. Tuffts.
1880—Mrs. Cooper.	1889—Mrs. Louisa H. Gates.
1881—Mrs. Amelia Pratt.	1895—Miss Esther C. Fitzmaurice

PARISH PHYSICIANS

1881—Dr. LeBaron Hart.	1896—Dr. Vanderpoel Adriance.
1883—Dr. William G. Robinson.	1901—Dr. Edwin Holmes.
1902—Dr. Samuel M. Evans.	

PARISH NURSES

1896—Miss Carrie Magee.	1897—Miss Alice Emmons.
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SEXTONS AT THE CHURCH

1852—John Upton.	1875—J. P. Tibbits.
1859—William Lewers.	1884—Charles P. Jackson.

SEXTONS AT THE CHAPEL

1861—Joseph Twamley.	1890—George C. Ransom.
1862—F. F. Hair.	1892—Francis E. Morgan.
1887—Samuel McCaslin.	1897—J. L. Wilson.
1886—John Wilcox.	1898—Albert Frederickson.
1888—William H. Bender.	1899—George M. Blume.



NATHANIEL L. BRIGGS



HASLETT MCKIM, JR.



ROBERT W. B. ELLIOTT



WILLIAM T. EGBERT

ASSISTANT MINISTERS

DELEGATES TO DIOCESAN CONVENTION

1852-1912

- 1852—Christopher S. Bourne, Charles H. Smith.
 1853 to 1856 *inc.*—Murray Hoffman, John Jay, John Davenport.
 1857—Murray Hoffman, John Davenport, F. W. Tomkins.
 1858—Murray Hoffman, William Tracy, Charles E. Milnor.
 1859—Murray Hoffman, William Tracy, Charles E. Milnor.
 1860—William Tracy, Samuel M. Valentine, William B. Clerke.
 1861—William Tracy, Samuel M. Valentine, William B. Clerke.
 1862—William Tracy, George F. Nesbitt, Samuel M. Valentine.
 1863—Samuel M. Valentine, George F. Nesbitt, Edgar M. Crawford.
 1864—Henry A. Oakley, Louis F. Therasson, William B. Clerke.
 1865—George F. Nesbitt, Henry Eyre, Henry A. Oakley.
 1866—George F. Nesbitt, Henry Eyre, Edgar M. Crawford.
 1867—Louis F. Therasson, A. F. Higgins, William G. Ward.
 1868—George F. Nesbitt, J. Hobart Herrick, Garriss C. Fahnestock.
 1869—Henry Eyre, Henry A. Oakley, John Davenport.
 1870—Henry Eyre, Samuel M. Valentine, William B. Clerke.
 1871—Henry Eyre, Henry A. Oakley, John Davenport.
 1872—Henry Eyre, William B. Clerke, John Davenport.
 1873—William B. Clerke, Edgar M. Crawford, Charles B. Fosdick.
 1874—Samuel M. Valentine, Louis F. Therasson, Henry A. Oakley.
 1875—Samuel M. Valentine, Edgar M. Crawford, Charles B. Fosdick.
 1876—William B. Clerke, John L. Riker, Carlisle Norwood.
 1877—Louis F. Therasson, Henry A. Oakley, Woodbury G. Langdon.
 1878—Edgar M. Crawford, Charles B. Fosdick, George W. Smith.
 1879—Samuel M. Valentine, John A. Riker, Abraham C. Pulling.
 1880—William B. Clerke, Carlisle Norwood, Henry A. Oakley.
 1881—Henry A. Oakley, Woodbury G. Langdon, Francis L. Stetson.
 1882—Henry A. Oakley, Samuel M. Valentine, Francis L. Stetson.
 1883—Francis L. Stetson, Edgar M. Crawford, Carlisle Norwood.
 1884—Henry A. Oakley, Edgar M. Crawford, Carlisle Norwood.
 1885—Edgar M. Crawford, Carlisle Norwood, John Byers.
 1886—Carlisle Norwood, John Byers, Frederick E. Hyde, M. D.
 1887—Carlisle Norwood, John Byers, Frederick E. Hyde, M. D.
 1888 to 1891 *inc.*—Carlisle Norwood, Frederick E. Hyde, M. D., Francis L. Stetson.
 1892-1905 *inc.*—Francis L. Stetson, Samuel M. Valentine, Andrew C. Zabriskie.
 1906-1912 *inc.*—Francis L. Stetson, Andrew C. Zabriskie, Frederick E. Hyde, M.D.

DELEGATES TO THE ARCHDEACONRY

Dr. Frederick E. Hyde.

Mr. John T. Ijams.

Mr. Albert C. Zabriskie.

A LIST OF PEW-OWNERS IN THE CHURCH AT THE
CORNER OF TWENTY-EIGHTH STREET (1855)

NORTH AISLE

Pew No.		Pew No.	
5	Charles Mason.	14	William E. Treadwell.
8	William H. Thomas	15	W. H. Parsons.
9	Mr. Caldwell.	16	William Gale.
11	Gardiner Pike.	17	Charles E. Milnor.
12	William H. Edwards.	18	S. G. Ogden.
13	William Tracy.	19	D. Clarkson Jr.

NORTH TRANSEPT

Pew No.		Pew No.	
21	Paul Rapelyea.	23	The Rector's Pew.
22	George W. Morrison.	27	George F. Nesbitt.

NORTH TRANSEPT GALLERY.

Philip Dater.

SOUTH TRANSEPT GALLERY.

Livingston Livingston.

MIDDLE AISLE

Pew No.		Pew No.	
32	William Hustace.	51	J. C. Montgomery.
33	George F. Nesbitt.	55	Hugh Macfarlane.
34	George Greer.	56	Nathaniel Pearce.
35	Mrs. Henderson.	57	Dudley M. Ferguson.
36	William Hegeman	58	Eugene Schieffelin.
37	E. M. Ray.	62	Sidney A. Schieffelin.
37	Isaac H. Smith.	63	Robert Campbell.
38	J. W. Southack.	64	Riley A. Brick.
39	States M. Mead.	65	William K. Belcher.
40	Cornelius VanHorn.	66	Henry Eyre.
41	Joseph N. Barnes.	67	James Irwin.
42	J. W. and J. A. Harper.	68	P. H. Hodges.
43	James A. Miller.	69	John Kerr.
44	John H. Earle.	70	William B. Scott.
45	Emiel Heineman.	71	S. M. Valentine.
46	Daniel Torrence.	72	William K. Belcher.



E. SOLIDAY WIDDEMER



J. NEWTON PERKINS



THOMAS FREDERICK DAVIES, JR.



HENRY R. WADLEIGH

ASSISTANT MINISTERS

Pew No.	Pew No.
73 C. J. Coghill.	74 William B. Clerke.
75 James Smith.	

SOUTH AISLE

90 C. A. Zabriskie	95 Mrs. A. M. J. Collins.
91 Oscar F. Low.	96 William H. Shelton
92 Louis F. Therasson.	100 Ezra Bucknam.
94 S. W. Roosevelt.	103 John A. Stoughtenburgh.

CANDIDATES FOR HOLY ORDERS

WHOSE CANONICAL CERTIFICATES WERE OFFICIALLY SIGNED BY
THE RECTOR, WARDENS AND VESTRYMEN OF THE PARISH OF
THE INCARNATION.

1863—Elliott Dunham Tomkins
1867—Rufus W. Clark
1870—Haslett McKim
1872—Reverdy Estill
1877—J. Newton Perkins
1886—Francis Edward McManus
1889—Hubert Wetmore Wells
1891—Charles DeW. Bridgman, D.D.
1892—Eliot White
1897—Anson Phelps Stokes, Jr.
1898—Thomas F. Davies, Jr. (for the priesthood)
1899—Horace Clark Hooker (for the priesthood)
1902—William A. Clark
1907—Richard Townsend Henshaw
1908—Richard Townsend Henshaw (for the priesthood)

THE ENDOWMENT FUNDS

THE CHURCH OF THE INCARNATION FUND:

Amount	\$163,599.35
The Louise Easton Memorial	5,000.00
The Maria C. Tailer Memorial	500.00

THE CHAPEL OF THE INCARNATION FUND:

The Pulling Memorial	5,000.00
The Clinton Ogilvie Memorial	40,000.00
The George W. Smith Memorial Fund (given by Mrs. Geo. W. Collard)	20,000.00
Medical Fund	2,500.00

St. Luke's Fund.....	\$1,286.31
The Chapel Collection.....	100.00
The King's Daughters.....	280.34
The Maria Watson Memorial Fund.....	5,000.00
THE BETHLEHEM DAY NURSERY FUND:	
The Hall Fund (founded 1902, in memory of John Hudson Hall, by Mrs. John H. Hall).....	6,000.00
The Watson Fund.....	500.00
The Clark Fund.....	1,000.00
The Fosdick Fund.....	1,000.00
The Lanier Fund.....	1,000.00
The Riker Fund.....	500.00
The Coles Fund (founded 1904, in memory of Mary Albertina Coles; endowment of one bed).....	3,000.00
The Countess Seilern Fund (founded 1904, and 1907, in memory of Antoinette, Countess Seilern, by Mrs. Anna Woerishoffer; endowment of five beds):.....	15,000.00
The Grant Fund (founded 1903, in memory of Wm. W. Grant, by Mrs. John H. Hall).....	3,000.00
The Hall Fund (founded 1904, in memory of John Hudson Hall, by request of Miss Martha J. Hall).....	3,000.00
The Francis Rokenbaugh Davies Fund.....	3,000.00
From a Friend.....	1,000.00
The Bacon Memorial Fund (founded 1910 in memory of Mrs. Clara Russell Bacon by Mrs. F. E. Lewis)	3,000.00
RECTOR'S DISCRETIONARY FUND: Founded 1909.	
In Memory of Mr. and Mrs. John L. Riker by their Children.).....	10,000.00
The Francis A. Watson Memorial.....	500.00
THE PENSION FUNDS:	
Founded in 1910 by Mrs. Clinton Ogilvie.....	15,000.00
THE EMPLOYMENT SOCIETY FUND: Founded 1910.	
In memory of Mrs. Clara Russell Bacon, by Mrs. F. E. Lewis.....	2,000.00
TOTALS	
Church.....	\$169,099.35
Chapel.....	74,166.65
Day Nursery.....	41,000.00
Rector's Discretionary Fund.....	11,500.00
The Pension Funds.....	15,000.00
The Employment Society Fund.....	2,000.00
	<hr/>
	\$312,766.00



HORACE C. HOOKER



GEORGE BILLER, JR.



PHILIP COOK



EDWARD M. H. KNAPP

ASSISTANT MINISTERS

SUBSCRIPTIONS TO BUILDING FUND OF THE
CHURCH OF THE INCARNATION

1865

Mrs. Zabriskie.....	\$500.00	J. W. Southack.....	\$250.00
The Misses Maurice	150.00	John Riley.....	500.00
Hugh M'Farlane.....	250.00	Clara A. Raymond.....	100.00
W. E. Treadwell.....	400.00	R. D. Wood.....	50.00
J. K. Warren.....	300.00	J. R. Harris.....	125.00
S. S. Ward.....	100.00	W. M. Franklin.....	62.50
S. B. White.....	250.00	J. J. & E. C. Owen.....	375.00
J. C. Montgomery.....	250.00	Cyrus Clark.....	250.00
William Judson.....	600.00	Isaac H. Smith.....	250.00
Mary F. Willis.....	50.00	L. Livingston.....	50.00
John R. Willis.....	125.00	R. W. Hurlbut.....	125.00
J. Hobart Herrick.....	300.00	S. G. Ogden.....	75.00
N. G. Kortright.....	500.00	James A. Roosevelt.....	100.00
William F. Platt.....	100.00	Alanson S. Jones.....	250.00
George W. Morrison.....	250.00	Edward Willis.....	150.00
Columbus B. Rogers....	600.00	J. T. Young.....	150.00
William Martin.....	125.00	James S. Sturgis.....	625.00
Mrs. Mary Henderson...	100.00	I. T. Williams.....	250.00
Thomas B. Tweddle.....	500.00	John Kerr.....	500.00
S. M. Valentine.....	500.00	H. Slack.....	75.00
J. B. Vandervoort.....	500.00	D. P. Barhydt.....	100.00
Daniel T. Youngs.....	250.00	George Collins, Jr.....	250.00
W. R. T. Jones.....	100.00	John H. Earle.....	337.50
P. G. Weaver.....	250.00	William Hegeman.....	300.00
E. R. Dibblee.....	250.00	Frances A. Thompson...	125.00
E. M. Crawford.....	500.00	John H. Currie.....	100.00
W. B. Clerke.....	500.00	Emil Heinemann.....	350.00
C. J. Coggill.....	500.00	C. J. Coggill.....	500.00
Messrs. Harper.....	250.00	Cornelius VanHorn.....	200.00
James B. Brewster.....	250.00	William S. Ward.....	1000.00
Mrs. R. J. Chesebrough.	250.00	W. E. Beames.....	150.00
Maj. Schieffelin & R. J. Stebbins Jr.,.....	250.00	W. R. Travers.....	500.00
A. Duryea.....	250.00	James Irwin.....	250.00
Mrs. Robert Campbell...	500.00	W. K. Belcher.....	25.00
W. K. Belcher.....	300.00	George Greer.....	600.00
George W. Quintard.....	500.00	T. N. Hollister.....	375.00
James Campbell.....	50.00	Henry Johnson.....	375.00
J. C. Winans.....	50.00	A. Foster Higgins.....	250.00
W. E. Beames.....	250.00	Gardiner Pike.....	250.00
E. Bucknam.....	150.00	William Martin.....	125.00
		Hugh Macfarlain.....	250.00

William H. Shelton.....	\$500.00	L. M. Hoffman.....	\$300.00
George W. Quintard.....	500.00	E. R. Dibblee.....	250.00
Mrs. Sarah Robinson....	400.00	Henry Slack.....	75.00
Mrs. May A. Henderson..	100.00	C. VanHorn.....	200.00
J. W. Southack.....	250.00	John Riley.....	500.00
C. Clark.....	250.00	William B. Clerke.....	500.00
William Judson.....	600.00	Mrs. Louisa Bliven.....	500.00
W. R. T. Jones.....	100.00	Emil Heinemann.....	350.00
E. Willis.....	150.00	Samuel G. Ogden.....	75.00
J. R. Willis.....	125.00	George Collins, Jr.....	250.00
Mary Willis.....	50.00	F. A. Thompson.....	125.00
P. G. Weaver.....	250.00	J. H. Herrick.....	300.00
E. M. Crawford.....	500.00	W. R. Travers.....	500.00
G. W. Morrison.....	250.00	J. H. Currie.....	100.00
James Campbell.....	50.00	J. S. Jones.....	250.00
W. H. Schieffelin & R. Stebbins, Jr.....	250.00	William E. Beames.....	250.00
George A. Peters.....	100.00	J. B. Vandervoort.....	500.00
Henry Eyre.....	600.00	D. P. Barhydt.....	100.00
N. G. Kortright.....	500.00	H. D. Hunt.....	100.00
LeGrand B. Cannon.....	600.00	Frank Jaudon.....	50.00
W. H. Franklin.....	62.50	William F. Platt.....	100.00
J. B. Brewster.....	250.00	Mrs. R. J. Chesebrough..	250.00
W. K. Belcher.....	325.00	Mrs. G. N. Totten.....	250.00
John C. Montgomery....	250.00	Isaac H. Smith.....	250.00
W. A. Camp & Henry Graves, Jr.....	100.00	Mrs. Anna M. Lawrence..	400.00
I. T. Williams.....	250.00	Amos M. Sackett.....	225.00
E. J. Owen.....	125.00	Columbus B. Rodgers..	600.00
T. J. Owen.....	250.00	S. M. Valentine.....	500.00
John H. Earle.....	337.50	J. T. Youngs.....	150.00
W. Hegeman.....	300.00	T. N. Hollister.....	375.00
Preston H. Hodges.....	500.00	Samuel B. White.....	250.00
Daniel T. Youngs.....	250.00	Charles Mason.....	50.00
James S. Sturges.....	625.00	Robert Campbell.....	500.00
W. E. Beames.....	150.00	Mrs. C. E. Johnson.....	375.00
R. D. Wood.....	50.00	Foster Higgins.....	250.00
Messrs. Harper.....	250.00	A. Duryea.....	250.00
E. Bucknam.....	150.00	Charles Mason.....	50.00
James A. Roosevelt.....	100.00	Riley A. Brick.....	500.00
J. R. Harris.....	125.00	Samuel Haight.....	200.00
R. W. Hurlbut.....	125.00	George F. Nesbitt.....	1000.00
James Irwin.....	250.00	D. H. Hunt.....	100.00
J. Kerr.....	500.00	Henry A. Oakley.....	200.00
L. Livingston.....	50.00	George W. Smith.....	250.00
Mrs. Stillman.....	300.00	Rev. H. E. Montgomery..	475.09
		Total,	\$47,200.09

PARISHIONERS OF THE CHURCH OF THE INCARNATION

1912

Mr. and Mrs. John Aitken,	Miss Anna M. Bogert,
Mr. J. W. Alexander,	Mr. and Mrs. J. N. Borland,
Mr. and Mrs. H. M. Alexander,	Mr. James W. Bradin, Jr.,
Mrs. John E. Alexandre,	Mr. P. H. Bradin,
Miss Alexandre,	Miss Bradin,
Mrs. Charles M. Allin,	Mrs. H. S. Brooks,
Dr. and Mrs. W. B. Anderton,	Mr. and Mrs. W. P. Brown,
Dr. Walter P. Anderton,	Mr. and Mrs. J. W. Brown,
Mr. and Mrs. W. L. Andrews,	Mrs. M. T. Brine,
Mrs. Reginald Anthon,	Miss Dorothy Bull,
Mrs. D. F. Appleton.	Messrs. Kingsbury and Ludlow
Mr. James W. Appleton,	Bull,
Mr. and Mrs. F. R. Appleton,	Mr. W. M. Burns,
The Misses Appleton,	Mr. G. H. Burritt,
Mr. F. R. Appleton, Jr.,	The Misses Burritt,
Mr. Charles L. Appleton,	Mrs. G. H. Butler,
Mr. and Mrs. Lloyd Aspinwall,	Mr. and Mrs. G. F. Butterworth,
Mr. and Mrs. Jos. S. Auerbach,	Mr. G. Forrest Butterworth,
The Misses Auerbach,	Mrs. G. H. Byrd,
Mr. and Mrs. Marshall Bacon,	Miss Byrd,
Dr. and Mrs. L. B. Bangs,	Mrs. M. G. Carson,
Miss Mary E. Bangs,	Gen. J. L. Carter,
Mr. and Mrs. T. H. Banks,	Miss Carter,
Mrs. J. S. Barnes,	Dr. and Mrs. W. F. Chappell,
Miss Barnes,	Mrs. John H. Cheever,
Mrs. Horace Barnard,	Miss Cheever,
Miss Barnard,	Mr. and Mrs. G. L. Cheney,
Mr. and Mrs. Horace Barnard,	The Misses Cheney,
Mr. and Mrs. H. G. Bartol,	Miss Florence K. Cheney,
Col. and Mrs. E. W. Bass,	Mr. and Mrs. W. F. Chester,
Dr. and Mrs. J. S. Bassett,	Mr. and Mrs. A. O. Choate,
Mr. Acton Bassett,	Mr. and Mrs. G. H. Cisco,
Mr. Gerard Beekman,	Mr. and Mrs. F. A. Clark,
Miss Beekman,	Mr. Edward Severin Clark,
Mrs. Edward Bell,	Mr. and Mrs. S. C. Clark,
Mrs. H. Bement,	Mr. and Mrs. T. L. Clark,
Miss Bement,	Mr. and Mrs. H. Clarkson,
Mr. and Mrs. W. C. Besson,	Miss Clarkson,
Miss Besson,	Mr. M. H. Clarkson,
Mrs. S. A. Billinge,	The Misses Cockcroft,
The Misses Blake,	Miss Coddington,

Mr. William B. Coles,
 Miss M. D. Collamore,
 Mrs. L. H. Collins,
 Mr. and Mrs. R. C. Colt,
 Mrs. S. L. Creutzborg,
 Mr. and Mrs. J. B. Curry,
 Dr. and Mrs. Wm. Darrach,
 Mr. and Mrs. J. M. A. Darrach,
 Mr. Fellowes Davis,
 Mr. and Mrs. Howland Davis,
 The Misses Davis,
 Mr. Howland Davis, Jr.,
 Mr. and Mrs. Gherardi Davis,
 Mr. and Mrs. d'Hauteville,
 The Messrs. d'Hauteville,
 Mr. and Mrs. Warren Delano,
 The Misses Delano,
 The Misses Dibblee,
 Mr. and Mrs. Dickinson,
 Dr. and Mrs. Alex. Duane,
 Dr. and Mrs. M. B. DuBois,
 Mr. W. A. DuBois,
 Miss DuBois,
 Mrs. L. B. Duryea,
 Mr. and Mrs. C. H. Eagle,
 Dr. and Mrs. J. C. Edgar,
 Mr. and Mrs. Newbold Edgar,
 Dr. and Mrs. E. Eliot, Jr.
 Mr. R. W. B. Elliott,
 Mr. and Mrs. J. B. Elmendorf,
 Mr. and Mrs. J. R. Ely,
 Mr. David Ely,
 Mr. and Mrs. H. L. Emmet,
 Mrs. H. W. Everett,
 Mr. Loyall Farragut,
 Mr. Miles Farrow,
 Miss E. C. Fitzmaurice,
 Mr. and Mrs. W. M. Fleitman,
 Miss Louise Flint,
 Mrs. John G. Floyd,
 Mrs. S. C. Force,
 Mr. and Mrs. G. W. Forsyth,
 Miss Forsyth,
 Miss Clara H. Fleetwood,
 Miss Louise Freeman,
 Miss C. L. Frelinghuysen,

Mr. and Mrs. Charles P. Fry,
 Miss Furniss,
 Mrs. Richard Gambrill,
 Mr. W. L. Gerish,
 Miss Gerish,
 The Misses Gerson,
 Mr. and Mrs. B. Gherardi,
 Dr. and Mrs. Gibney,
 Mr. and Mrs. Sam. T. Gilford,
 Miss Ellen G. Gilbert,
 Mr. and Mrs. Sam. A. Goldschmidt,
 Dr. and Mrs. F. G. Goodridge,
 Mr. and Mrs. J. D. Greene,
 Mr. Allister Greene,
 Mr. E. C. Gregory,
 The Misses Gregory,
 Mr. and Mrs. John D. Griffin,
 Mrs. Wm. D. Guthrie,
 Mrs. John H. Hall,
 Mr. and Mrs. John H. Hall,
 Mr. and Mrs. E. J. Hancy,
 Mr. and Mrs. S. H. Hanford,
 Miss Hanford,
 Mr. John W. Harper,
 Mrs. James Harper,
 Miss Harper,
 Mr. James Harper,
 Mr. and Mrs. C. T. Harbeck,
 Dr. C. J. Harbeck,
 The Misses Harbeck,
 Mr. and Mrs. J. A. Haskell,
 Miss Haskell,
 Mr. and Mrs. J. W. Haven,
 Mrs. G. G. Haven,
 Mr. and Mrs. E. Hawkins,
 Mr. and Mrs. W. R. Hedden,
 Mr. and Mrs. A. P. Heinze,
 The Misses Henley,
 Mr. Sidney Henshaw,
 Mr. J. H. Henshaw,
 Mr. and Mrs. C. R. Henschel,
 Mrs. Herkimer,
 Miss Herkimer,
 Dr. and Mrs. A. K. Hills,
 Mr. A. S. Hills,
 Mrs. W. A. Hitchcock,

The Misses Hitchcock,
 Mr. and Mrs. John Hone,
 Dr. and Mrs. R. S. Hooker,
 Miss Emma B. Hopkins,
 The Misses Horn,
 Mr. and Mrs. Chas. A. Hudson,
 Mrs. H. B. Hyde,
 The Misses Hyde,
 Mr. and Mrs. J. T. Ijams,
 Mr. J. H. Ijams,
 Mr. and Mrs. E. S. Isham,
 The Misses Irving,
 Mrs. J. H. Jacquelin,
 Miss Jacquelin,
 Mr. H. T. Jacquelin,
 Mr. and Mrs. J. H. Jenney,
 Mr. and Mrs. E. H. Jewett,
 Mr. and Mrs. R. M. Johnson,
 Miss Fanny L. Johnson,
 Mr. and Mrs. F. C. Jones,
 Mr. and Mrs. J. I. Kane,
 Mrs. George H. Keim,
 Mrs. John H. Kemp,
 Mr. and Mrs. H. D. Kerr,
 Miss Kerr,
 Mr. E. C. Kerr,
 Mrs. Clarence Kerr,
 Mr. and Mrs. Aug. F. King,
 The Misses King,
 Mr. and Mrs. D. B. King,
 Mr. and Mrs. G. G. King,
 Mrs. LeRoy King,
 Messrs. LeRoy and Fred. King,
 Mrs. Aug. Kirkham,
 Mr. and Mrs. W. P. Knapp,
 Mrs. E. S. Knapp,
 Mr. and Mrs. E. S. Knapp, Jr.
 Mr. J. W. Kohlsaatt,
 The Misses Kohlsaatt,
 Dr. and Mrs. W. E. Lambert,
 Mr. and Mrs. E. H. Landon,
 The Misses Landon,
 Mr. and Mrs. E. V. Z. Lane,
 Miss Lane,
 Mr. Charles Lanier,
 Mr. and Mrs. W. G. Langdon,

Miss Helen M. Langdon,
 Mr. W. E. Langdon, Jr.,
 Mr. and Mrs. W. Langdon,
 Miss C. T. Lawrence,
 Miss K. T. Lawrence,
 Mrs. C. H. Leland,
 Miss E. Leland,
 Mr. and Mrs. F. E. Lewis,
 Mr. and Mrs. Lowell Lincoln,
 Mrs. Lowell Lincoln, Jr.,
 Mr. Fred Lindberg,
 Mr. D. A. Lindley,
 The Misses Lindley,
 Mr. and Mrs. P. Livingston,
 Mrs. H. S. Lottimer,
 Mrs. David Looney,
 Mr. and Mrs. P. J. McCook,
 Mr. and Mrs. McCracken,
 Mr. and Mrs. H. P. McCullough,
 Mr. John A. McKim,
 Miss S. M. McKim,
 Mr. and Mrs. T. S. McLane,
 Mr. and Mrs. James McLean,
 The Misses McLean,
 Mrs. J. MacDonald,
 The Misses MacDonald,
 Mr. and Mrs. Robt. Maclay,
 Mr. and Mrs. Severo Mallet-Prevost
 Miss Mallet-Prevost,
 Mr. W. M. Martin,
 Miss Martin,
 Mr. Drelinecort Martin,
 Miss F. J. Mead,
 Mr. and Mrs. H. E. Meeker,
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